THE AGREEMENT OF THE ASSOCIATED MINISTERS OF THE County of Essex:

Proposed to their particular Congregations, and to all such of the County that love the Churches Peace; with a word of Exhortation to Brotherly Union.

Rom. 14. 19. *Let us therefore follow after the things which make for peace, and things wherewith one may edifie another.*

1 Cor. 1. 10, 11, 12. *Now I beseech you Brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that you be perfectly joyned together in the same mind, and in the same judgement: For it hath been declared unto me of you my Brethren, by them which are of the house of* Cloe, *that there are contentions among you. Now this I say, that every one of you saith, I am of* Paul, *I am of* Apollo, *I am of* Cephas, *I am of Christ.*

Rom. 16. 17. *Mark them that cause divisions and offences contrary to the Doctrine which you have learned, and avoid them.*

LONDON;
Printed for *Edward Brewster*, at the *Crane* in *Pauls-Church-Yard*. 1658.

A PREFACE TO THE READER.

THe richeſt Crown, and higheſt glory of a people, is to be Gods Peculiar, related in Covenant-nearneſs to him, dedicated to his Praiſe, truſted with his Word, the only perfect Rule, guided in the alone way of Salvation, the true Religion; Religion ſhining in thoſe greater Beauties of Purity, Power, and Unity, ſtill that Purity being preſerved moſt tenderly, the Power held up eminently, the Unity maintained entirely, and to have all due proviſion made for this Crown, and Glory to deſcend, and ſettle upon Poſterity for ever.

To conſider how much of the fore-mentioned Glory hath dwelt in our Land, together with its gradual declining, great decay, almoſt departing; the hopes of Reformation given, and heightned, but ſoon diſappointed, ſadly turned into fears, confuſions, and ſuch vaſt evils, which once let in, have been ſo lengthened out: Above all, to

ſeriouſly view our preſent condition of ſin, after ſo areſt ſmartings, more abounding it ſpreads farther, roots deeper, riſes higher, but comes daily nearer to a filling up of miſeries in complicate diſtempers, imminent dangers, and ſo extreme difficulty of healing, ſettlement and ſecurity, our hearts cannot but break and bleed within us, to ſee Souls more precious than Worlds (whoſe price can never fall lower) to run unwonted higher hazards of utter undoing. The numbers among us either more ſetled in ignorance, or improved in prophaneneſs, fixed in meer civility and formality, without any Power of Godlineſs, or arrived at very Neutrality, and not a few (which we tremble to mention) under fearful Apoſtacy of damnable Hereſies, vileſt practiſes often alſo attended with helliſh blaſphemies, Theſe Souls, all retaining their invaluable worth, and for ought can be known, poſſibility of ſaving, ſhould they not have all endeavour of pulling them out of the fire; and if by Covenant-Obligation, and Sacramental-Dedication, they are Chriſts Propriety and Right, ſhould not his Officers and Stewards ſtrive to the utmoſt to recover them to the King of Glories uſe and ſervice? yet theſe poor periſhing ones, as to any effectual order for Inſtruction or Reformation, remain helpleſs.

Ah! that we could not go higher to the injuries and diſſecurities of Religion it ſelf, in thoſe checks given to the progreſs, damps to the Power, wide breaches made in the Unity, and moſt daring attempts againſt the very Being and Reality, almoſt no Doctrine or practice eſcaping vain doubting, yea, impious vilifying and decrying; add that further danger of Opportunity and Temptation, either of ſhifting wayes and Religions, till the ſubſtance and foundation is over-turned, or for to

ſhake

ſhake off profeſſion of Godlineſs, ſhut out the Knowledge, and ſit at home at doing nothing.

Beſides (which ſtill more endangers) many of the elder ſort, (who ſhould derive Religion to ſucceeding Times) by ſinful indifferency, are ready to let go their hold of the Truth; and moſt of the younger, either diſtracted at diverſities of Wayes and Opinions, or diſacquainted with the very principles of Chriſtianity, are never like to take ſure hold of it.

Oh that we had not to bewail the diſſatisfactions, diviſions, diſtances, and oppoſitions among Brethren of the ſame houſhold of Faith, and theſe ariſing chiefly from leſs and lower points and punctillioes, when in fundamentals, and the main, there is ſo great an accord; and to all we annex, the offence given the weak diſcouragements to commers in to godlineſs, juſt ſcandal to many at home, and in Forraign Nations, opening wide the mouths, and ſtrengthening the hands of Adverſaries againſt us, and the moſt (if not all theſe evils) ariſing chiefly from our uneſtabliſhment, as to Scripture and Goſpel Order.

Therefore when Souls are thus periſhing, Truth lies bleeding, diviſions continuing, enemies inſulting, dangers and difficulties not abating, and (which far tranſcends all that can be ſaid) the moſt precious and glorious Name of Chriſt ſo infinitely ſuffering: All this likewiſe, when our calamitous condition is not utterly hopeleſs, but like the patient languiſhing, not from utter defect of remedy, but want of the Phyſitians willingneſs to joyn together, ſtudy the caſe, and apply the cure; For theſe things our hearts melt, and eyes mourn, till the Lord look down from heaven and help: But when all looking, bewailing, pities and prayers can

little avail, without endeavours of redreſs in a right way firſt reſolved, and then unanimouſly carried on, for which the conceived expedient, is a Brotherly Aſſociation, long ſince in our thoughts, and already begun by others, godly learned, in divers Counties; yea others of different judgement, in point of Church-Government, ſhewing the hitherto hindred Union, to ariſe, not ſo much from difference of principles, inconſiſtent with Union, as from defect of will and inclination, and this from a grand failing in Brotherly Love.

Therefore laying aſide all private reſpects, and carnal intereſts, and reſigning our ſelves wholly up to the Lord, we reſolve in his ſtrength, according to what we have attained, to unite together for carrying on the work of Reformation, and diſcharge of our duties, in our reſpective places, and not only an Aſſociating in this particular County, but correſpondency with our Brethren in other parts of the Nation, yet hereby, not binding up, and limiting our ſelves from further improvement of Union, which we hope the Lord will teach and ſtabliſh in his time Univerſally.

And for an Introductive to the work in hand, and freeing our ſelves from imputed Innovation in the Doctrine of Religion, we declare, that as all way formerly we have owned, ſo we do, (and by Chriſts aſſiſtance) will ever own, and maintain the form of wholeſome words, contained in the Scriptures, of the Old and New Teſtament, in the conſtantly received ſenſe of the Orthodox Churches of Chriſt, expreſt more eſpecially (as to the Fundamentals of Faith) in that moſt Ancient and Univerſal received Creed, called the Apoſtles, in the therewith agreeing famous *Nicene* Creed, and that notable Creed of *Athanaſius*, to which (we might add thoſe excellent

excellent Creeds of the Great Councils of *Constantinople*, *Ephesus*, *Calcedon*, and others) likewise we declare our owning, and resolution to own and maintain the whole Body of Protestant Reformed Doctrine, so far as it is joyntly held forth in their Confessions of Faith, and in our English Articles, the Articles of *Ireland*, 1615. And in the late Confession of Faith, by the Assembly of Divines, so fully and excellently set forth; and having it, (as to the matter it self) long since impresst on our thoughts, which some pious and prudent Brethren have publisht for the Basis and ground of their Associating work, we think it no diminution, but honour (if not duty) to tread in their exemplary Christian, and peaceable steps, shewing our ready concurrence with them in building on the same Foundations, which are these ensuing **Rules.**

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The *Agreement* of the Aſſociated *Miniſters* of the County of *Eſſex*.

1. *That in the exerciſe of diſcipline, it is not only the moſt ſafe Courſe, but alſo moſt conducing to brotherly Union, and ſatisfaction, that particular Churches carry on as much of their work with joynt, and mutual aſſiſtance, as they can with conveniency, and edification: and as little as may be in their actings, to ſtand diſtinctly by themſelves, and apart from each other.*

2. *That where different principles lead to the ſame practice, we may joyne together in the ſame practice, reſerving to each of us our own principles.*

3. *That where we can neither agree together in principles, nor practice, we agree to beare with one anothers differences, that are of a leſſe and diſputable nature, without making them a ground of diviſion among us.*

Yet notwithſtanding we do not thereby bind up our ſelves from endeavouring to informe one another in thoſe things, wherein we differ; ſo that it be done with a ſpirit of Love *and* Meekneſſe, *and with reſolution to continue brotherly* Amity, *and* Aſſociation, *though in thoſe particulars our differences ſhould remain uncompoſed.*

Upon theſe grounds we agree as followeth.

1. BEing each of us in our hearts perſwaded of our own particular Call by Chriſt unto the Goſpel Miniſtry, and that we are entruſted, and imployed as Embaſſadors, Stewards, Overſeers, Guides, Watchmen and Labourers in his Church, and Vineyard. We reſolve through his help ſincerely and conſtantly, both to endeavour the fulfilling of this our Miniſtry; and to labour in all things, that the Miniſtry be not juſtly blamed, that ſo we may promote the glory of God in ſaving the precious ſouls committed to us.

2. We reſolve (through the grace of Chriſt) to contend dayly to the comprehenſion of that Miniſterial Knowledge and Wiſdome, whereby we may underſtand our way, and to ſtudy more, and ſtrive after that excellent Wiſdome, and Art of winning ſouls, and likewiſe the putting on, growing in, and exerciſing of that Love, Faithfulneſſe, Compaſſion, Humbleneſſe, Meekneſſe, Long-ſuffering, and ſuch other graces, Chriſt eſpecially enjoyns for the due diſcharge of our great truſt.

3. We reſolve to endeavour the attaining thoſe high ends the Miniſtry is appointed unto, by all ſuch wayes the Scripture requires, and allowes: As by preaching, Catechizing, private inſtructing of, and conferring with our people, viſiting the ſick, and exemplary walking: Together with diſpencing the Sacraments, Church-Government, and Brotherly Union for mutuall Aſſiſtance, and better carrying on the Work of Chriſt.

1. In preaching, we agree to hold forth to our hearers, the Word of Life, and the whole Councel of God therein contained, clearly and plainly to their apprehenſions, cloſe and home to their Conſciences, and hearts by Doctrine, Inſtruction, Confutation, Exhortation, Reproof and Comfort in ſuch manner as the Scripture preſcribes, and according to that wiſdome and opportunity the Lord affords.

2. In Catechizing, we agree to make uſe of the ſhorter Catechiſme made by the Aſſembly, which we reſolve to go through at leaſt once in the year.

3. In

3. In private Inſtruction, and Conference, we agree, as our ſtrength, and labours will permit: and our people ſhall offer us occaſion (which we earneſtly deſire they ſhould) we will inſtruct them privately, and confer with them of the things of God, and their ſouls, in that way each of us ſhall judge moſt expedient for Edification.

4. In viſiting the ſick, it being our peoples duty in caſe of ſickneſſe according to that Rule of the Apoſtle *James* 5. 14. *To ſend for Elders*, We agree, to go to thoſe, who ſhall ſend for us, (unleſſe the caſe be ſuch, as will not ſtand with our publike work) and then we will deale with them, ſincerely, plainly, and effectually, as God ſhall enable us concerning their ſouls condition, and eternal ſalvation.

5. Becauſe everie Miniſter of Chriſt is to be an example in converſation to his Flock. To ſeale his Doctrine by his Exemplarie doing.

1. Therefore we reſolve through Chriſt to have an eſpecial care that our lives be not deſtructive to our Doctrine, but a Confirmation of it, and thereby an Inſtigation to our people to follow us in that we follow Chriſt,

2. Being we are in Scripture enjoyned to love all men; and ſo much as in us lieth, to follow peace; but eſpecially to evidence both peculiar love to all the godly, and ſuch as walk as becometh the Goſpel, and likewiſe to delight in their Societie. Therefore we ſhall endeavour in our converſe to demeane our ſelves accordingly: Yet not any way denying, or with-drawing that charity, civility, helpfulneſſe, and duty in any ſort due to the ſcandalous, and ſuch as walk inordinately.

3. Seeing prophaneſſe, ſuch as Swearing, breaking the Lords Sabbath, together with Uncleanneſſe, Ryot, Drunkenneſſe, and the like enormities, are ſo abominable to God, and his Saints, pernicious to the practiſers, and oft ſo miſchievous to others that behold them, we reſolve beſides the publike reproving them, to endeavour their ſuppreſsing among our people, ſo farre as will ſtand with our calling and conveniencie.

Reforming Congregations.

1. BEcauſe Reforming Congregations, and preſerving them being Reformed, depends ſo much upon ſetling that Order and Government, which Chriſt requires in his Word; therefore we ſhall uſe our beſt endeavours to inform our people of the nature, neceſſity, and excellency of this Scripture-Order, and perſwade them to a willing agreement with us; namely, in ſuch things which are clearly held forth in Scripture, and to which we our ſelves do all agree, which (though not to every circumſtance) yet for the ſubſtance, we ſhall ſet down in due place hereafter.

2. We agree, that every one who profeſſeth Faith in Chriſt, and hopes for Salvation by him, ought to joyn himſelf as a Member to ſome one or other Viſible Church where the Word of God is truly preached, and the Sacraments are duly adminiſtred, and that it is moſt agreeable to order and edification for thoſe that dwell together in one place, to joyn together as Members of the ſame particular Church; and that a peoples meeting together ordinarily, to attend upon the publike worſhip in one place, & ſubjecting themſelves to the Ordinances of Chriſt therein diſpenced, is a real expreſſion of their conſent and agreement, to joyn as Members to that Church: Yet becauſe we conceive the more expreſs this Agreement and Conſent is, the more fully it puts us in mind of our mutual relation, and ſtirs us up the more to the performance of our reſpective duties to each other; therefore we have hereunto annexed a profeſſion of Aſſent to the Fundamentals of Faith, by way of Explication of the Creed, called the Apoſtles, which we all own, and will maintain: Likewiſe a profeſſion of Conſent to the tearms of the Covenant of Grace, which alſo we all freely agree unto; and both theſe, we conceive, may not unfitly be uſed (if not in the expreſs words,) yet at leaſt as to the ſubſtance of them) either at the Sacrament of Baptiſme, and the Lords Supper, or on oth er occaſions, as prudence ſhall direct.

And we alſo engage for our ſelves, to endeavour the ſettlement and practiſe of that Church-Order and Government, the Scriptures

ptures warrant for admonition, reproof, and other Church-censures, hoping that our people also will agree with us in the things fore-expressed, as being not only lawful in themselves, but so conducing to the Churches Union and Reformation, Ministers encouragement, and mutual edification.

Baptisme.

1. WE agree, that not only those who do actually profess Faith in Christ, and obedience to him, but also the Infants of one or both Believing Parents, or Parents that are Church-members, are to be Baptized: But we shall not Baptize the Children of such as are strangers to us, until we have had personal conference with them; and the like conference we will endeavour with such Parents, who offering to us their Children to be Baptized, are either ignorant of the grounds of Religion, or scandalous in Conversation.

2. Because some Brethren of the Association judge it meet, when a Parent ignorant of the grounds of Religion, or scandalous in Conversation, offers his Child to be Baptized, that the Ordinance may be so born, till that ignorant Parent get competent Knowledge, or the scandalous do testifie serious Repentance: Therefore for preserving Unity amongst us, we agree, that none of us of different judgements, from such Ministers, will over-hastily Baptize the Child of such a Parent, till first we understand the case from any such Ministers that so defer Baptizing; and if then we think fit to Baptize, yet first we will render our Reasons to them for so doing, which also we shall not be unwilling to submit to the censure of the Association.

3. We also agree, to administer Baptisme publikely, and in the most solemn manner, and therefore to perform it ordinarily on the Lords Day, or upon some other day of Preaching the Word; or at least when the Word by some Exposition, or Exhortation, may accompany the Ordinance: and likewise (so far as may be) to avoid private Baptisme.

The Lords Supper.

1. WE agree, (according to Scripture Warrant; the general Judgement and Practice, both of the antient, ſucceeding, and preſent Churches of Chriſt; (with which the *Rubrick* before the Communion, in divers paſſages of it; and the Confeſſion of Faith, the larger Catechiſme, and form of Church-Government, made by the Aſſembly concur) that the Church-Guides ſhould ſtill put a difference in their Admiſſions to the Lords Supper, between the evidently worthy, and unworthy encouraging, and furthering the one to, and in a frequent partaking thereof; but warning, and not ſuffering the other to profane the Ordinance, endanger their own Souls, and give ſcandal to other Chriſtians. And ſeeing Church-Rulers are apt to fail in their duty, either from too great ſeverity, ridgidly excluding the competently fit, or by inadvertency, over-facility, or fear, promiſcuouſly admitting ſuch, who on prudent and moderate Tryal, would appear unworthy: Therefore we reſolve, as to encourage good Chriſtians to an often coming to the Lords Supper, ſo not to admit ſuch to it, who appear unfit: Namely,

1. Thoſe that have not a competent Knowledge in the principles of Religion.

2. That are not of an unblameable Converſation.

And if ſome of us require more poſitive ſigns of Grace in perſons that come to the Ordinance, it ſhall be no breach of Union among our ſelves.

Competent Knowledge.

BEcauſe a total, or groſs ignorance in the principles of Chriſtianity, cannot conſiſt with ſaving Faith, ſound Repentance, coming up to the terms of the Covenant of Grace, of which this Sacrament is a Seal; neither with that diſcerning the Lords Body, and ſuch ſelf-examination, as is neceſſary to worthy partaking.

But

But that persons thus ignorant, must needs miss of benefit by this Ordinance, and meet with a Curse, instead of a Blessing.

Therefore we shall not admit any, that on Tryal are found such, till Competent Knowledge be attained.

That we may therefore proceed more clearly, and with less inconveniency to any, we will not give the Rule our selves for this Tryal, but express our concurrent sense and approbation of that direction, being very full and plain, which the Assembly in their form of Church-Government offers, yet not limiting any strictly, or solely to it.

Their words are these:

All such persons, who shall be admitted to the Sacrament of the Lords Supper, ought to know that there is a God, that there is but one Everlasting and true God; Maker of Heaven and Earth, and Governour of all things; that this only true God, is the God whom we worship, that this God is but one God, yet three distinct Persons, the Father, Son, and Holy Ghost, all equally God. That God created man after his own Image, in Knowledge, Righteousness, and true Holiness; that by one man Sin entred into the world, and Death by Sin, and so Death passed upon all men, for that all have sinned, that thereby they are all dead in trespasses and sins, and are by Nature the Children of Wrath, and so lyable to Eternal Death, the wages of every sin.

That there is but one Mediator betwixt God and Man, the Man Christ Jesus, who is also over all, God blessed for ever, neither is there Salvation in any other.

That he was Conceived by the Holy Ghost, and Born of the *Virgin Mary*, that he died upon the Cross to save his people from their sins, that he rose again the third day from the Dead, ascended into Heaven, sitteth at the right hand of God, and maketh Intercession for us, of whose Fulness we receive all Grace, necessary to Salvation.

The Rubrick at the end of the Confirmation formerly mentioning the Curats Duty, of taking account what Children could say the fore-mentioned Catechisme: Add these words, ---And there shall none be admitted to the Holy Communion, until such time as he can say the Catechisme, and be confirmed; where the Catechisme is made the Rule of Tryal of Knowledge, in first admission to the Lords Supper; and that saying the Catechisme, when Children but six or seven years old may rehearse it, yet cannot understand it; nor examine themselves, must therefore be a saying of it, with understanding the meaning and sense, of which the Curate must take notice, before he admits to that Ordinance.

That

That Christ and his Benefits are applyed only by Faith; that Faith is the gift of God, and that we have it not of our selves, but it is wrought in us by the Word, and the Spirit of God.

That Faith is that Grace whereby we believe and trust in Christ for remission of sins, and Life Everlasting, according to the Promises of the Gospel; that whosoever believeth not in the Son of God shall not see Life, but shall perish eternally.

That they, who truly repent of their sins, do see them, sorrow for them, and turn from them, to the Lord; and that except men repent, they shall surely perish.

That a godly life is conscionably ordered according to the Word of God, in Holiness and Righteousness, without which no man shall see God.

That the Sacraments are Seals of the Covenant of Grace in the Blood of Christ; that the Sacraments of the New Testament, are Baptisme, and the Supper of the Lord; that the outward Elements in the Lords Supper, are Bread, and Wine, and do signifie the Body and Blood of Christ crucified, which the worthy Receiver by Faith doth partake of in the Sacrament, which Christ hath likewise ordained for the remembrance of his Death, that whosoever eateth and drinketh unworthily, is guilty of the Body and Blood of the Lord; therefore that every one is to examine himself, lest he eat and drink Judgement to himself, not discerning the Lords Body.

That the Souls of the Faithful after death, do immediately live with Christ in Blessedness, and that the Souls of the Wicked, do immediately go into hell torment; that there shall be a Resurrection of the Bodies, both of the Just and Unjust, at the last day, at which time all shall appear before the Judgement-Seat of Christ, to receive what they have done in the Body, whether it be Good, or Evil; and that the Righteous shall go into Life Eternal, and the Wicked into Everlasting Punishment.

3. Because some persons, through want of Education, weakness of apprehension, bashfulness, and other impediments, are unable to express their minds in fit and composed words, and yet others by roat, can easily speak more than they understand; we will therefore use the most familiar means, by easie questions and discourse, to discern the meaning of such, not taking any for ignorant, for want of apt expressions, nor accepting every one for

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competently knowing, who verbally can recite the fore-mentioned particulars, but so far as we can discover, we will make their ignorance, or knowledge it self, the ground of our proceeding.

Unblameable Conversation, and Scandal.

1. SCandalous sinners, we agree, cannot be admitted to the Lords Supper, without great sin, and judgement to themselves, danger by their example, of leavening the whole lump, defiling the Ordinance, and very great dishonour to Christ; therefore we resolve not to receive any of what degree or quality soever, that is proved such, before satisfaction be given the Church, by evidence of serious Repentance.

2. We will not reject any from our own private apprehensions, and suspitions, or others bare report, but where the matter of fact shall have some evident proof.

3. Because all sinners are not of a like evil, nor of a scandalous nature, therefore we shall distinguish of such sins, and accordingly proceed.

4. We agree, that no person ought to be judged scandalous for sins of such meer infirmity, and daily incursion, that all the Saints daily are subject to mourn for, and strive against.

5. But such we agree are scandalous persons, who continue in any course or way of open wickedness whatsoever, and particularly are evidently guilty of any of those wayes of sin, mentioned in Scripture as marks and characters of wicked persons, being utterly inconsistent with Holiness, saving Faith, true Repentance, new Obedience, and coming up to the terms of the Covenant of Grace, sealed by this Sacrament, and thereby appearing in open rebellion against Christ the Ordainer of it, such as Idolaters, Sorcerers, Fornicators, Drunkards, Lyars, and any such kind of evil livers.

6. We agree, that a person is scandalous, by not only a way, or course of open wickedness, but likewise by any one single act, or work of manifest wickedness, whereby the people of Christ have that evil example set before them, and may be drawn into the like Rebellion and disobedience against Christ; such as a single act of Fornication, Drunkenness, Blasphemy, Idolatry, or any the like immorral and flagitious act.

To this we add (for further evidence) that inumeration of scandals by the Assembly in their Church-Government. The words are as followeth.

All Scandalous Persons hereafter mentioned, are to be suspended from the Sacrament of the Lords Supper; that is to say; all persons that shall blasphemously speak, or write any thing of God, his holy Word, or Sacraments; all Renounters of the true Protestant Religion, professed in the Church of *England*; and all persons, who shall by preaching, or writing, maintain any such Errours, as do subvert any of those Articles, the ignorance whereof doth render any person excluded from the Sacrament of the Lords Supper; an Incestuous person, an Adulterer, a Fornicator, a Drunkard, a prophane Swearer, or Curser, one that hath taken away the life of any person maliciously; all Worshippers of Images, Crosses, Crucifixes, or Reliques; allthat shall make Images, or Pictures of the Trinity, or of any person thereof; all Religious Worshippers of Saints, Angels or any meer creatures; any person that shall profes himself not to be in charity with his Neighbour; all persons in whom malice appeareth, and they refuse to be reconciled; any person that shall challenge any other person by word, message, or writing to fight, or that shall accept such challenge, and agree thereto; any person that shall knowingly carry any Challenge by word, message, or writing; any person that shall upon the Lords Day use any Daneing, playing at Dice, or Cards, or any other Game, Masking, Wakes, Shooting, Bowling, Playing, playing at Foot-ball, Stool-ball, Wrestling, or that shall make resort to any Playes, Interludes, Fencing, Bull-baiting, Bear-baiting, or that shall use Hawking, Hunting, or Courfing, Fishing or Fowling; or that shall publikely expose any wares to sale, otherwise then is provided by an Ordinance of Parliament of the sixth of *April*, 1649. Any person that shall travel on the Lords Day without reasonable cause; any person that keepeth a known Stew, or Brothel-house, or that shall solicite the chastity of any person, for himself, or any other: any person, Father or Mother, that shall consent to the Marriage of their Children to a Papist; or any person that shall marry a Papist; any person that shall repair for any advice to any Witch, Wizard, or Fortune-teller; any person that shall menace, or assault his Parents, or any Magistrate, Minister, or Elder in the execution of his office; any person that shall be legally attained of Barratry, Forgery, Extortion, or Bribery.

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6. We

thus y Rubrick.

6. We likewise agree, that there are scandalous Omissions, as well as Commissions, for which such as are guilty of them, till their Repentance testified, and satisfaction given to the Church, they ought to be debarred from the Sacrament.

1. Of this sort we judge all voluntary and customary Omissions, open, and manifest to the Church of that worship injoyned Christians, as their homage to their Lord Christ for honouring him in the eyes of others, and conducing to their Union and Communion with God in Christ, in effectual Calling, Conversion, and Edification to perfection.

2. Such we judge also scandalous Omissions, which are ordinary and open neglects of such duties, whereof we have particular patterns, and practises of the Saints, recorded in the Word, grounded on general precepts, and having a moral and general equity in them, and so carrying a force and virtue of a Command, though not expresly enjoyned in Scripture.

3. We agree also there are scandals of Omission, respecting duties of the second Table, such as manifest, and voluntary neglects of performing those duties to our Neighbours,

Thus the Rubrick *before the Communion; in these words: If any be an open and evil liver, so that the Congregation by him is offended, or have done wrong to his Neighbour by deed, or word, the Curate having knowledge thereof, shall advertise him, in any wise, not to presume to the Lords Table, until he have openly declared himselfe to have truly repented, and reformed his former life, that the Congregation may thereby be satisfied, which afore were offended, and that he have recompenced the parties whom he hath done wrong unto, or at the least declare himself to be in full purpose so to do, so soon as conveniently he may. The same Order shall the Curate use with those, betwixt whom he perceiveth malice and hatred to reign, not suffering them to partake of the Lords Table, until he knows them to be reconciled. And if one of the parties at variance be content to forgive from the bottom of his heart, all that the other hath trespassed against him, and to make amends for that himself hath offended, and that the other party will not be perswaded to godly Unity, but remain still in his frowardness, the Minister, in that case, ought to admit the penitent, and not him that is obstinate.*

Thus the Primate of Armagh, *Doctor* Usher *in his Reduction of Episcopacy, lately set out by Doctor* Barnard, Prop. 1. *in every Parish, the Rector or Succumbent Pastor, with the Church-Wardens and Sides-men, may every week take notice of such as live scandalously in the Congregation, and if by no such admonitions, and reproofs, as their offence deserves, they cannot be reclaimed, they may be presented to the monethly Synod, and in the mean time debarred by the Pastor from access to the Lords Table.*

touching the saving of life, estate, liberty, and such high concernments in present danger and hazard, yet are wilfully neglected, when there is ability and opportunity of their being performed.

7. But for the more full enumeration of scandals, we agree to refer it to determination in our Meetings of Association.

8. We agree, not to admit to the Ordinance any such, who are not only guilty of the fore mentioned scandals, but of any other evil of like nature and quality, until they have given sufficient evidence of their repentance, which must not be slight, and meerly verbal, but serious, so far as may be judged by us.

9. We resolve to use great caution, concerning sins that make men lyable to the Law, as to their lives, liberties, estates, or any other case not provided in this agreement.

10. We resolve not to admit any to the Sacrament, but such a one that hath been first declared to those with whom he is to communicate, that if any of them can object, and prove duly any thing against him, whereby he appears unfit to receive, that party may be kept from the Ordinance, till the Church or Congregation receive satisfaction.

11. We agree to require of all Governours of Families, that come to this Ordinance, to bring and keep their families under Catechizing, and to see they learn and understand the Principles of Christianity; and if they cannot instruct them themselves, to bring them to us to be instructed.

12. If any person that hath been admitted to the Lords Supper, shall at any time hereafter prove scandalous in Conversation, we will not receive such a one to the Sacrament, till he testifie Repentance, and satisfie the Church.

13. We resolve to take notice of such, who formerly have been admitted to the Lords Supper, and absent themselves from it, and to enquire into the reasons of their absence, and accordingly we will deal with them as we find just cause, that neither Christs Ordinances may seem to be despised, nor opportunity of doing good to their own souls neglected.

14. We agree, to be very cautious of admitting such of other Congregations, that occasionally offer themselves to receive the Lords Supper with any of us, that so no just offence may be given thereby, either to godly Ministers, or Congregations from which they come, neither to our own people that joyn with us in that Ordinance.

15. We

15. We agree, not to admit any to this Sacrament, that are members of other Congregations, without either a Teſtimonial from their Miniſter of their orderly walking, or that we can be aſſured both of their fitneſs for the Ordinance, and their not rejecting the fellowſhip of that Congregation, whereof they be Members.

16. We agree, when in any of our Congregations, ſuch as are rightly qualified for receiving the Lords Supper, ſhall be ſo few, as not to make up any competent number to joyn together in that Ordinance; we will then adviſe with the Aſſociation concerning the beſt expediency, as to uniting with ſome other Congregation, for that preſent neceſſity, yet only until that impediment ſhall be removed.

Government in particular.

1. WHereas we all agree, that every Miniſter of Chriſt is made by him a Ruler in that Congregation, or Church to which he is called: And many of us think according to Scripture, and the way of divers Reformed Churches, there ſhould be ſome adjoyned to aſſiſt him in Government, called, Ruling Elders: Yet divers of us alſo are diſſatisfied, as touching ſuch Elders, but all of us alſo conceive it meet, and a Miniſters Wiſdome, to ſee with more eyes than his own, and have the beſt help he can, both to acquaint him with the Converſation of his people, and to aſſiſt him in matters of concernment, that cannot ſo ſafely or conveniently be done by himſelf alone: Therefore we agree (as we ſhall ſee it feiſable and fit, in reſpect of our people, to deſire the aſſiſtance of ſome godly and diſcreet perſons of our reſpective Congregations, both for the acquainting us with the Converſations of our people, and to be preſent ſometimes at leaſt with us as witneſſes of our due, and equal proceeding, both in dealing with ſuch as offer themſelves to the Lords Supper: And likewiſe in caſe of ſome admonitions to be given to offenſive walkers; yet it ſhall be no hindrance to the work of Union, for any of us to do, as he is beſt perſwaded in his own judgement, and may more conduce to peace and Edification.

2. We agree, that for the Exercise of Government in our particular Congregations, it is to be managed by those that rule over them in the Lord, and that therefore the Examination and Determination of things, in point of admissions to Ordinances, and refusals together, with other Church acts, as shall be performed and mannaged by them, yet not without notice given to the people, of what in matters of general concernment and consequence, is determined by them; that if any can upon grounds out of the Word object any thing, their satisfaction may be endeavoured, or the matter forborn.

3. In these, and all such cases, wherewith the people are made acquainted, we agree, according to Scripture Rules, practice of the Churches, and all Societies rightly ordered, there must be one to govern the matter of speech, and silence, of which the Pastour or Minister is to take care that order be maintained.

4. We agree, that to heal offences, and remove scandals out of the Church, Christ hath provided the remedy of admonition of offenders, and other Church-censures, to which there ought to be no proceeding, but in case of known offence, and such as cannot be healed without censure; and offences, being some of them private, others publike, they require a proceeding according to their nature and quality.

5. In private offences, or scandals of one Brother against another, known if to more than the brother, yet but to few, we agree, that as Christian Inspection, and watchfulness over each other, must not degenerate into imprudent, rash, and uncharitable prying into others failings, so Brotherly Admonition may not at any time become unadvised, and unwarrantable medling; therefore we are in proceedings of this sort to follow, as other Scripture Rules, so especially that Rule, *Mat.* 18. 15. *If thy Brother, &c.* which offence or trespass we understand, not to be meant by our Lord, of such humane infirmities, that all men, even the best Saints on earth, in this state of imperfection, continually fall into; nor of such smaller faults or injuries, which Christian prudence, love, and peaceableness, require an over-looking and passing by, but the offence there grounding the admonition is a greater evil, endangering the soul of the doer, scandalizing the Brother seeing it, and lying as a stumbling stone in his Christian course, and such a sin, that for the nature of it, is fit, in case of insuccessefulness of admonition, to be brought before the Church.

6. Be-

6. Besides this Ecclesiastical Admonition, we yeeld there may be other Charitative Admonitions, which must not proceed to Ecclesiastical censure.

7. Therefore for our own particulars, we shall be very tender and cautious, what either we our selves do, or encourage others unto in this case, but on such grounds as the Word will sufficiently warrant.

8. The offence or scandal against a Brother, being more than a meer humane infirmity; the offending *Brother*, by the Rule of Christ, ought to go to his *Brother* offended, and declare his Repentance to him, who thereupon is to forgive him; but if the Offender neglect that duty, the *Brother* offended, is to go personally to him, and tell him his fault between themselves alone; and if by that admonition the offence be healed, and the Brother gained, it is to be concealed for the future.

If he hear not this first admonition, the party offended is to take to him two or three witnesses, and if he then hear at the second admonition before witnesses, the matter ought to be kept secret by both the Admonisher, and the Witnesses; but if he again hear not before Witnesses, then the matter is to be told to the Church, which though some understand of Church-Rulers, others of the Church of a particular Congregation, yet all do agree, that for order and decency, the Accusation must not first be brought to the whole Congregation, but to the Rulers, or Over-seers; and therefore we resolve not to countenance the bringing of any such matter before the Congregation, till those that are set over them in the Lord, have first been acquainted with it, to whom belongs also the giving of all publike admonitions, if afterward the aforesaid party upon proof of sin be admonished by the Church, and he hear not the Church, but is obstinate in the sin, then he ought to be accounted as an Heathen man, and a Publican, and excluded the Church.

Publike Scandal.

1. WE agree, that a private Scandal, by obstinacy added to it against private admonition, and thereupon told,

told, and proved to the Church, especially by that further obstinacy against the Churches following admonition, becomes a publike scandal; but properly a publike scandal, is that which its own nature at the very first is publike, open, notorious, known to many, if not to the whole Church, in which case the former proceeding by a private gradual admonition, is not requisite nor proper; but the Church, when an offence is thus publike, ought immediately to deal with it according to the nature of the offence, either by the less censure of admonition, when the Scandal is less, which admonition may be once, or oftner, as need shall require, or by the greater Censure of Excommunication, when the scandal is greater and heinous, wherein we resolve faithfully to endeavour the discharge of that duty shall be incumbent on us.

2. If the party offending after due proceeding, shall manifest Repentance, and satisfie the Church, he is to be received into fellowship again.

3. To the satisfaction of the Church is required more evidence of Repentance after some greater sin is committed, or in case of relapsing readily into the same sin, for which he hath declared Repentance before the Church, or falling into some new scandalous evil, after a former censure, and re-admission into Communion, then in other cases. Therefore we agree to be very cautious and circumspect herein, that there be not an over-hasty re-admitting of any such, till due tryal of Reformation be made in some competent measure of time.

4. When an Offender is under Church-Censure, though the former Christian-Fellowship be denied to him, yet ought there to be all due wayes used to reduce him to Repentance towards God, and former Fellowship with the Church, as being a Member or person under cure. Therefore we resolve so long as opportunity and hope remain, to do our best endeavours (when any Member of our Congregations shall come under the Censure) for the Recovery of such out of Satans Snare, and reducing them to the obedience of Christ, and his Churches Fellowship.

5. Whereas such Members of the Church born and Baptized in it, (by vertue of the Covenant of their Parents, and so received into it) have many priviledges, which others not Church-Members have not, as their being in Covenant with God, having the Seal of the Covenant of Baptisme upon them, and so if they

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are not Regenerate, yet are in a more hopeful way of attaining Regenerating Graces, and all the ſpiritual bleſſings, both of the Covenant and Seal; and are alſo under Church-watch and overſight, and conſequently ſubject to ſuch Goſpel-order, as may conduce to their ſpiritual good: Therefore we agree, to endeavour to perform what we judge our duty towards them accordingly, as God ſhall afford us power and opportunity.

Brotherly Union, and Aſſiſtance.

1. BEcauſe we judge it lawful and neceſſary for Members of divers Churches, in ſundry caſes of common concernment, and greater weight, to hold correſpondence and communion together, we agree to aſſociate our ſelves, and keep frequent meetings together, as occaſion ſhall require.

2. We agree, that whereas Synods and Councils, wherein divers ſeveral Churches meet for matters of common concernment, and greater importance, may Miniſterially determine and order ſuch things according to the Word of God, ſo their determinations and orders being conſonant to it, are to be received with reverence and ſubmiſſion, not only for the agreement with the Word, but for the power whereby they are made, as being an Ordinance of God, appointed thereunto in his Word, any of us ſhall receive from the Brethren in their meetings of Aſſociation with us.

3. If in our Aſſociate Meetings any thing propoſed, ſhall ſeem leſs convenient to any of us in particular concerned, yet if it be not evidently contrary to the Word of God, we reſolve to yeeld to it, rather than to break peace, and to give an evil example of diſorder by our diſſenting.

4. If any Miniſter, or particular Church, ſhall obſtinately, after many endeavours, much waiting and patience, reject the counſel or admonition of the Aſſociation, in things manifeſtly agreeable with the Word of God, then we reſolve to withdraw from that Miniſter, or Church, the Right Hand of Fellowſhip.

5. There being ſeveral matters of concernment, wherein we may need the advice and help, not of one Aſſociation only, but the general Aſſociation of the whole County: Therefore we agree to have divers Aſſociations, ſome particular, others

more general also of the whole County, where matters most weighty, and that cannot be determined in the less, may be debated, and receive advice and direction in the greater.

6. We agree to dispose of our selves into divers divisions, each division consisting of such a number, as may conveniently meet together at fit times, and places, for consulting and ordering such matters of consequence, which shall be propounded according to such Rules as are hereafter expressed.

7. We agree for furtherance of desired general Union, and to shew our readiness, to give all due satisfaction, concerning the proceedings in our Associations, that we purpose not to exclude all those which are Members of our Congregations, to chuse and send (if they think meet) one or two fit persons among them, to be present at our Meetings, held either in their own divisions, or for the County in general.

8. It being agreeable to order, and conducing to Edification (as is expressed in the second General Proposition) for those that dwell together in one place to joyn together as Members of the same particular Church or Congregation; and it having been an occasion of difference among Brethren to receive Members out of other Churches or Congregations than their own. Therefore for the future, we agree, not to receive into our Churches or Congregations, those that live in other Congregations, except first they have no Minister of their own; or secondly, one that is scandalous; or thirdly, one that hath not competent ability for the Ministery: Fourthly, except any Minister himself shall be willing, that some of his Congregation shall joyn to another Congregation or Church, tendring his Reasons to be approved first by us in our Association, who upon the referring the matter to us, will not be rigid against any expediency, that may be with a manifest doing of injury, and breaking peace and unity.

9. We resolve (so far as any of us shall be interessed) to advise with the Association, concerning the justness or unjustness of exception made against Ministers, in point of scandal, inability, or any other matter that may be alledged by any that desire to be admitted Members into other Congregations, than where they live, conceiving, that neither people desiring to depart from their Ministers, nor yet Ministers themselves, with whom they desire to joyn, are competent Judges in such cases; yet we agree, (if the excepti-

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ons be approved by the Association) that it is fittest for the duties of mutual inspection, and edification, together with the avoiding disorder and offence for people to joyn themselves to some near Congregation, that may be for the best conveniency, and where a godly able Minister is placed.

10. In case hereafter for peoples want of a godly able Minister, we shall admit any of them to be Members of our Churches, or Congregations: Yet when once a godly able Minister is placed in that Congregation, then will we seriously advise such a person, whom in that case any of us have admitted, to joyn himself to that Minister, neither will any of us retain such a person any longer.

These three last Propositions, although for some special reasons thus passed; yet because they may seem to bear upon the parties in this agreement concerned, they will be reduced to a due moderation in our after Assemblies.

* This should be in the Margine.

11. In case complaint be made of any Minister in Association with us, we the rest of the Ministers complained to engage to hear it freely, and impartially; and if any such complaint be brought to the Association against any of us in particular, we do all engage freely to submit our selves to the admonition, reproof, censure, or advice of our Brethren of that Association, particular, or general, yet not as encouraging frivolous quarrellers between Minister and people, neither being hasty to receive an accusation against an Elder.

Excommunication.

THe Censure of *Excommunication* being in it self so weighty, and concerning, and that wherein none can be too over cautious, and circumspect, nor receive too great advice. Therefore we judge it very expedient, that consultation be had with the Association in cases of this nature, before the Sentence of Excommunication be declared in any particular Church, or Congregation, and accordingly we will not any of us either declare the Sentence of *Excommunication*, or give consent for any other to declare it in our Congregations, or Churches, before advice first had from the Association, either the next particular Association, or when the weightinesse of the matter requires the assistance of the general Association, unlesse the case be so easie, and evident, that there needs no consultation.

Yet we agree that whosoever shall be duly cast out of any one particular Church, we will look on that person, as cast out of all Churches, and accordingly will decline fellowship with him, till he testifie serious repentance, and be received into the Churches communion again.

Ordination.

THe different perswasions among Ministers, and People, about the Call, and *Ordination* of Ministers having been such an occasion of difference among Ministers themselves, distraction among people, disadvantage to the free course of the Gospel, offence to the weak, and opportunity to adversaries, to advance their destructive designes against the reformed Religion, and agreement therein being so necessary, both for uniting our selves, and people together, joynt carrying on the work of Christ, and disappointing the adversaries of Religion, and Reformation: Therefore we hold forth this following accord for the present, and shall endeavour in our Meetings of Association all further, lawful and due agreement, as God herein shall guide us.

1. Seeing that Ordination of Men to the Ministry is an institution of Christ so necessary, that in an ordinary way, none can preach as a Pastor, or administer the Sacraments without it, and because Admission, and Ordination of a Minister, is a work that cannot have too great care, and caution [redacted]: Therefore when a Minister is to be ordained among us, we agree, that such as are of the Ministers faithful, and able, be intrusted, and imployed in the tryal, and approbation of him, and in the work of Ordination, which Ordination (the most of us judge) to be that act of Ministers, whereby a fit person, first duly tried, and approved by them, or some of them is solemnly set apart, and appointed to the Ministery, and sent into the Lords work by such acts, and in such manner, as is peculiar, and proper for that setting apart, and appointing, and sending. Namely by such suteable prayer, with fasting, and laying their hands on him, as is according

cording to the Gospel, which laying on of hands, being the universal practice of the Church of Christ from the Apostles time to this present age, grounded on Scripture Rule, and Patterne, we earnestly desire, that all of us might unanimously, and constantly practice, when occasions are offered, we likewise for due, and more orderly proceeding agree, that when any person desires to be ordained a Minister amongst us, that he do apply himself to that particular Association, wherein he is to exercise his Ministery; and therefore the Moderator of that Association, assisted with some of the Brethren, appointed by the Association to joyn with him, shall take care that a due tryal be made of the persons fitness, according to the direction given by the Assembly in that case, (or at least to the substance of it) and such Brethren as shall be chosen by that Association after the aforesaid tryal, and also approbation of him, shall ordain him in manner as is foreexpressed, and likewise in that place, and before that Congregation, where the party is to exercise his publike Ministery, unless for better conveniency some other place adjoyning (and to which the people he is to take charge of) may come, and be there present) shall be chosen that so both Minister and people may together be instructed in, and exhorted to their mutual duties.

2. We agree, though the most of us judge the way of Ordination should be performed, as is formerly expressed; yet if some Brethren among us are not at present throughly satisfied therein, we are willing to keep union with them, if that Ordination among them be performed by ordained Ministers, solemnly setting a pa t a person tryed, according to the substance of the directions of Tryal expressed, and appointing to the Ministery with sutable prayer, and fasting, and there shall be endeavour, (as is formerly provided,) of further Unity in practise in this particular in our associate meetings.

3. We will also seriously labour a Closu e in affection, as well as in judgement and practice, and to that end we resolve to lay aside all names, and terms of difference, forbearing so much as may be all such things which may occasion mistakes, jealousies, or dissatisfaction, and practising whatsoever may encrease and confirm Brotherly Union.

Lastly, in respect of the Civil State, we will avoid in our Asso-

ciate meetings, and otherwiſe all ſuch things which may diſturb or prejudice the quiet thereof, endeavouring, by what lies in our ſphear and power, to promote the publike peace and welfare.

I believe in God the Father Almighty,

1. I Believe that there is one only true God, the Father, the Son, and the Holy Ghoſt, which are three diſtinct perſons, and each of them God, and all of them that one and the ſame God, Infinite, unchangeable, Eternal in being, and all perfection.

Maker of Heaven and Earth,

2. I believe, that this God is the Fore-ordainer, Maker, Preſerver, and Governour of all things, according to the Counſel of his own Will.

3. I believe, that God made man upright after his own Image, in Knowledge, Righteouſneſs, and Holineſs, who by tranſgreſſing the Law of his *Creator*, fell from that holy and happy eſtate, and brought himſelf, with his whole poſterity, into an eſtate of ſin and death.

And in Jeſus Chriſt his only Son our Lord, which was conceived by the Holy Ghoſt, born of the Virgin Mary, *ſuffered under* Pontius Pilate, *was crucified, dead and buried, he deſcended into hell, the third day he roſe again from the dead:*

4. I believe, that man thus fallen, not being able to deliver himſelf from this eſtate of miſery; *God ſo loved the world, that he ſent forth his only begotten Son, Jeſus Chriſt*, who took to himſelf our nature, and became man, being conceived by the Holy Ghoſt in the Womb of the Virgin *Mary*, of her ſubſtance, and born of her, who being perfect God, and perfect man in one perſon, free from ſin, even in his humane nature and life, having fulfilled all Righteouſneſs, gave himſelf a Sacrifice for our ſins, and a Ranſome for us, by ſuffering the wrath of God, and the death of the Croſs, to reconcile us to God,

God, and being buried, yet ſo triumphed over death, that he roſe again the third day, and afterwards aſcended into heaven, where he now remaineth, ruling in equal power and Glory with the Father, and making Interceſſion for us, whence he ſhall come again at the appointed day to judge the World in Righteouſneſs.

He aſcended into heaven, and ſitteth at the right hand of God the Father Almighty, from thence he ſhall come to judge the quick and the dead.

5. I believe, that God the Holy Ghoſt, who proceedeth from the Father and the Son, hath fully revealed the truth, and will of God, contained in the Scriptures of the Old and New Teſtament, for a perfect, perpetual, and only Rule of Faith and obedience, and doth effectually apply to his Elect, by working Faith in them the ſaving benefits of that Redemption, purchaſed by the Blood of Chriſt, which precious benefits are diſpenced by the ſame Spirit in the uſe of thoſe holy Ordinances, which Chriſt hath inſtituted in his written Word, for the begetting and perfecting grace to be carefully obſerved till his ſecond coming.

I believe in the Holy Ghoſt.

6. I believe, that this Holy Spirit dwelleth and worketh in all that are drawn to believe in Chriſt, who being united to him, the Head, maketh up one holy Catholike Church, which is his body, the members whereof, having fellowſhip with the Father, the Son, and Holy Ghoſt, by Faith, and with one another in love, do receive here on earth forgiveneſs of ſin, with the life of Grace in Chriſt, and at the laſt Reſurrection of the bodies of all men, ſhall for ever enjoy the life of glory with God in heaven, when the wicked ſhall go into everlaſting puniſhment in hell.

The holy Catholick Church, the Communion of Saints, the forgiveneſs of ſins,

The Reſurrection of the Body, and life everlaſting. Amen.

I do heartily take this one God, for my only God, and chief good, and I take this Jeſus Chriſt for my only Saviour and Redeemer, and this Holy Ghoſt for my Sanctifier, by his grace giving up my ſelf wholly to this one God, to love and obey him ſincerely, and faithfully, according to all his Laws contained in the holy Scriptures, and all this unto the Death.

And alſo I conſent, and reſolve in the ſtrength of Chriſt, to hold conſtant Communion with the Church of Chriſt in the publike

like Worſhip of God, and to ſubmit to the Diſcipline and Government which Chriſt ordained for his own glory, and his peoples good.

And that I may have the opportunity of enjoying of theſe priviledges for the advancement of mine obedience, I reſolve, and promiſe to ſubmit to the Miniſterial Guidance and over-ſight exerciſed, according to the Rules of the Word in the Congregation, and to the Brotherly advice and admonition of Fellow-Chriſtians there.

~~*Conſentimus omnes nos infra Scripti.*~~

I Believe that there is one only true God, the Father, the Son, and the Holy Ghoſt, which are three diſtinct perſons, each of them God, and all of them that one and the ſame God; Infinite, Eternal, Unchangeable in being and all perfections.

I believe, *Mark* 9. 24. *And ſtraightway the Father of the child cryed out, and ſaid with tears, Lord, I believe, &c.*

That there is one only true God, *Deut.* 6. 4. Hear, O Iſrael, the Lord our God is one Lord; *Iſa.* 44. 6. 1 *Cor.* 8. 4. There is none other God but one; and ver. 6. to us there is but one God, 1 *Tim.* 2. 5. Iſa. 44. 6. 1 Tim. 2. 5.

The Father, the Son, and the Holy Ghoſt, which are three diſtinct perſons, *Matth.* 28. 19. Go ye therefore and teach all Nations, baptizing them in the name of the Father, & of the Son, and of the Holy Ghoſt. 2 *Cor.* 13. 14. The grace of our Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt be with you all. Heb. 1. 3. John 14. 26. compared with 15. 26.

Each of them God, 1 *Cor.* 8. 4. There is none other God but one, *Rom.* 9. 5. Chriſt is over all, God bleſſed for ever. *Acts* 5. 3, 4. But *Peter* ſaid; *Ananias*, why hath Satan filled thy heart to lye to the Holy Ghoſt, &c. Thou haſt not lyed unto men, but unto God. 1 Cor. 8. 6. 2 Cor. 3. 17.

And all of them that one and the ſame God, 1 *John* 5. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one.

Infinite, 2 *Chron* 6. 18. But will God in very deed dwell with men upon the earth? Behold heaven, and the heaven of heavens cannot contain thee. Job 11. 7. &c. Pſa. 45. 3. with Pſa. 139. 7, 8, 9.

Eternal, *Deut.* 33. 27. The Eternal God is thy refuge, *Pſal.* 90. 2 From everlaſting to everlaſting thou art God.

Unchangeable, *Mal.* 3. 6. I am the Lord, I change not, *Jam.* 1. v. 17. With him there is no variableneſs, neither ſhadow of change. Exod. 3. 14.

Exod. 34, 5, 6, 7. 1 Chron. 16 27. with 29. 11 Mat. 5. 48. with 6. 13.

In being and all perfections, *Gen.* 17. 1. I am the Almighty God, *Rom.* 9. 5. Who is over all, God blessed for ever.

I believe that God is the Fore-ordainer, Maker, Preserver, and Governour of all things, according to the counsel of his own will.

Job 37. 23. Acts 7. 2. Isa. 46. 10. Eph. 1. 11.

I believe that God is the Fore-ordainer, *Prov.* 19. 21. There are many devices in a mans heart; nevertheless, the Counsel of the Lord, that shall stand, *Acts* 17. 26. And hath made of one blood all Nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

Maker, *Gen.* 1. 1. In the beginning God created the heavens and the earth; *Act.* 17. 24. God that made the world, and all things therein, &c.

Preserver, *Neh.* 9. 6. Thou, even thou art Lord alone; thou

Heb. 1. 3.

hast made heaven, the heaven of heavens, with all their Host, the earth, and all things that are therein,--- and thou preservest them all, *Col.* 1. 17. By him all things consist.

And Governour of all things, *Psal.* 103. 19. His Kingdome ru-

Dan. 4. 34, 35.

leth over all.

Mat. 10. 29, 30 Acts 17. 28 John 5. 17.

According to the counsel of his own will, *Eph.* 1. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

I believe that God made man upright, after his own Image, in knowledge, righteousnesse and holinesse, who by transgressing the Law of his Creator fell from that holy and happy estate, and brought himself with his whole posterity into a state of sin and death.

Gen. 1. 27.

I beleeve that God made man upright, *Eccles.* 7. 29. God hath made man upright. But they have sought out many inventions.

Eph. 4. 24. Gen. 3. 6, 7. 16, 17, 18. Rom. 5. 18, 19. with Rom. 3. 9 10, 11, 12, 23. Psal 51. 5. Joh. 3. 3, 5, 6. Eph. 2. 1, 2, 3.

After his own image, in knowledge, righteousnesse and holinesse, *Colos.* 3. 10. and have put on the new man, which is renewed in knowledge, after the image of him that created him.

Who by transgressing the Law of his Creator, fell from that holy, and happy estate, *Eccles.* 7. 29. God hath made man upright: But they have sought out many inventions.

And brought himself with his whole posterity into a state of sinne and death, *Rom.* 5. 12. Sin entred into the world, and death

by

by sinne: and so death passed upon all men, for that all have sinned.

I beleeve that man thus fallen, not being able to deliver himself from this state of misery, God so loved the world, that he sent forth his onely begotten Sonne Jesus Christ who took to himself our nature, and became man, being conceived by the holy Ghost in the womb of the Virgin *Mary*; made of her substance, and born of her, who being perfect God and perfect man in one person, free from sinne even in his humane nature and life, having fulfilled all righteousnesse, gave himself a sacrifice for our sins, and a ransome for us, by suffering the wrath of God, and the death of the Crosse, to reconcile us to God, and being buried, yet so triumphed over death, that he rose again the third day, and afterwards ascended up into heaven, where he remaineth ruling in equal power, and glory with the Father, and making intercession for us, whence he shall come again at the appointed day to judge the world in righteousnesse.

I beleeve that man thus fallen, not being able to deliver himself from this state of misery, *Rom.* 5. 6. for when we were yet without strength, in due time Christ died for the ungodly, *Rom.* 8. 3. for what the Law could not do in that it was weak through the flesh, God sending his own Sonne in the likenesse of sinful flesh, and for sin condemned sin in the flesh. Eph. 2. 1.

God so loved the world that he sent forth his onely begotten Son Jesus Christ, *John* 3. 16. God so loved the world, that he gave his onely begotten Son: that whosoever beleeveth in him, should not perish, but have everlasting life. Gal. 4. 4, 5. 1 John 4. 9.

Who took to himself our nature, *Heb.* 2. 14. for as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy, &c.

And became man, 1 *Tim.* 2. 5. there is one God, and one Mediatour between God and men, the man Christ Jesus.

Being conceived by the holy Ghost in the womb of the Virgin *Mary*, *Matth.* 1. 18, 20, 21. Now the birth of Jesus Christ was on this wise: When as his Mother *Mary* was espoused to *Joseph* (before they came together) she was found with child of the holy Ghost — for that which is conceived in her, is of the holy Ghost, and she shall bring forth a Son, and thou shalt call his name Jesus, &c. Luke 1. 27. 31, 35, 42.

Made of her ſubſtance, *Rom.* 1. 3. Concerning his Sonne Jeſus Chriſt our Lord, who was made of the ſeed of *David* according to the fleſh, *Gal.* 4. 4. In the fulneſſe of time God ſent his Son

Luke 2. 7. made of a woman, and borne of her, *Matth.* 1. 25. —— ſhe brought forth her firſt-borne Sonne, and he called his name *Jeſus*.

Who being perfect God and perfect man in one perſon, *Matth.*

John 1. 14. Rom. 9. 5. 1 Tim. 3. 16 1. 23. Beheld, a Virgin ſhall be with child, and ſhall bring forth a Sonne, and they ſhall call his name *Emmanuel*, which being interpreted, is God with us.

Heb. 7. 26 1 Per. 2. 22 2 John 3. 5 Free from ſin even in his humane nature and life, 2 *Cor.* 5. 21. for he hath made him to be ſin for us, who knew no ſin, that we, &c. *Heb.* 4. 15. he was without ſin.

Having fulfilled all righteouſneſſe, *Matth.* 3. 15. with 5. 17. Jeſus ſaid unto him ſuffer it to be ſo now: for thus it becometh us to fulfil all righteouſneſſe.

Gave himſelf a ſacrifice for our ſins, and a ranſome for us, *Eph.*

Heb. 9. 14 26. 28 Mat. 20. 28 2 Tim. 2. 6. 1 Pet. 3. 18 Mat. 26. 38 and 27. 46 Gal. 3. 13. Phil. 2. 8 5, 2. And walk in love as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God for a ſweet ſmelling ſavour.

By ſuffering the wrath of God, and the death of the Croſſe, 1 *Pet.* 2. 21, 24. Chriſt hath ſuffered for us, &c. —— who his own ſelf bare our ſins in his own body on the tree, &c.

Rom. 3. 24, 25, 26. with 5. 9 Heb. 2. 17 2 Pet. 3. 18 To reconcile us to God, 2 *Cor.* 5. 18, 19, 21. All things are of God, who hath reconciled us unto himſelf by Jeſus Chriſt, and hath given unto us the miniſtry of reconciliation, to wit, that God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes unto them, &c.

Acts 2. 23, 24. 27. Col. 2. 15 Heb. 2. 14. And being buried yet ſo triumphed over death, that he roſe again the third day.

And that he was buried, and that he roſe again the third day according to the Scriptures; And afterwards aſcended up into

Luke 24. 51 Acts 1. 9, 11 heaven, *Mark* 16. 19. after the Lord had ſpoken unto them he was received up into heaven, &c.

Rom. 8. 34 Where he remaineth, *Act.* 3. 21. whom the heavens muſt receive until the time of the reſtitution of all things.

Col. 3. 1. Ruling in equal power and glory with the Father, *Epheſ.* 1. 20, 21, 22. which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand in the heavenly places, far above

above all principalities, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the Church;

And making intercession for us, *Rom.* 8. 34. who is even at the right hand of God, who maketh intercession for us. Heb. 7. 25

Whence he shall come again, *Acts* 1. 11. this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. 1 Thes. 4. 14, 15, 16.

At the appointed day to judge the world in righteousness, *John* 5. 22, 27. for the Father judgeth no man: but hath committed all judgment unto the Sonne — And hath given him authority to execute judgment, &c. 2 Thes. 1. 7, 8, 9, 10. Acts 10. 42. with 17. 31

I beleeve that God the holy Ghost who proceedeth from the Father and the Sonne, *John* 15. 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall, &c. Gal. 4. 6.

Hath fully revealed the truth and will of God conteined in the Scriptures of the Old and New Testament, *Luke* 1. 70. as he spake By the mouth of his holy Prophets, which have been since the world began: Luke 24. 27 44 Rom. 3. 22 with 15. 4. 2 Tim. 3. 15, 16, 17. 2 Per. 1. 19, 20, 21.

To be a perfect perpetual, and onely rule of faith and obedience, *Psal.* 19. 7. The Law of the Lord is perfect, *Isa.* 8. 20. to the Law and to the Testimony, *Luke* 16. 29. They have *Moses* and the Prophets, let them hear them. Ephes. 2. 20. Deut. 9. 2. Rev. 22. 18, 19

And doth effectually apply to his elect, by working faith in the saving benefits of that redemption purchased by the blood of Christ, *Eph.* 1. 5, 7, 9. Ephes. 2. 8. Acts 13. 48. John 6. 37, 39, 44, 45.

Which precious benefits are dispenced by the same Spirit, 1 *Cor.* 6. 11. But ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God. 2 Thes. 2. 13. Tit. 3. 4, 5, 6, 7 Ezek. 36. 26, 27 Nehem. 8. 1, 2, 3

In the use of those holy Ordinances, *John* 5. 39. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testifie of me. Isa. 59. 21. Acts 15. 21. with 17. 11. Mat. 15. 10, Mark 7. 14. Rev. 1. 7, 11. Mat. 28. 19, 20.

Which Christ hath instituted in his written Word, *Ephes.* 4. 11. 12. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers for the perfecting of the Saints for the work of the Ministery, for the edifying of the body of Christ. 1 Cor. 12. 28, 29. 2 Tim. 4. 2.

For

John 6.44. 45. Acts 12. 37. with 10. 44. & 26. 18. 1 Pet. 1. 23, 25.

For the begetting, *Rom.* 10. 14, 15, 17. how then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a Preacher? And how shall they preach except they be sent? as it is written, how beautifull are the feet of them that preach the Gospel of Peace, and bring glad tydings of good things? So then, Faith comes by hearing, and hearing by the Word of God.

James 1. 18. 1 Thes. 5. 19, 20, Acts 2. 41, 46. 1 Cor. 10. 16, 17. with 11. 20. 23. Luke 4. 16. Acts 13. 14, 15. 16, 42, 43, 44. 1 Thes. 5. 20. 1 John 4. 6.

And encreasing grace, 2 *Pet.* 2. 2. As new-born-babes desire the sincere milk of the Word, that you may grow thereby.

Carefully to be observed, *Isa.* 2. 3. Come ye, and let us go up to the mountain of the Lord, to the house of the God of *Jacob*, and he will teach us his wayes, and we will walk in his paths.

Heb. 10. 24, 25. And let us consider one another to provoke unto love, and to good works: Not forsaking the assembling of our selves together as the manner of some is: but exhorting one another, and so much the more as ye see the day approaching.

Till his second coming, 1 *Cor.* 11. 26. for as often as ye eat this Bread, and drink this Cup, ye do shew the Lords death till he come.

Matth. 28. 20. Eph. 4. 12, 13. Heb. 2. 25. Rom. 8. 9, 11. 1 Cor. 3. 16. 2 Tim. 1. 14.

I beleeve that the holy Spirit dwelleth, *John* 14. 17. even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: But ye know him, for he dwelleth with you, and shall be in you, and worketh, *Joh.* 16. 13. he will guide you into all truth.

Rom. 8. 14. Phil. 2. 13. Heb. 13. 21. 1 Joh. 3. 23, 24 with 4. 15, 16.

In all that are drawn to beleeve in Christ, *Ephes.* 3. 16, 17. That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the Inner-man, that Christ may dwell in your hearts by Faith, &c. Who being united to him their Head, *Joh.* 17. 21, 22, 23. that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, &c. —— that they may be one, even as we are one, I in them, and them in me, that they may be made perfect in one, &c.

Eph. 5. 23, 30. Eph. 1. 10. 22, 23. with chap. 2. 19, 20. & 3. 15. & 4. 12, 13, 14, 15. & 5. 23 with Heb. 12. 23.

Make up one Catholick Church, which is his body, 1 *Cor.* 12, 12, 13, 14. 27. For as the body is one and hath many members,

and

and all the members of that one body being many are one body; so also is Christ.

For by one Spirit we are all Baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit; for the body is not one member, but many. Now ye are the body of Christ, and members in particular. The members whereof having fellowship with the Father, the Son and the holy Spirit by faith, *1 John* 1.3. Our fellowship is with the Father and with his Sonne Jesus Christ.

And with one another in love, *1 John* 1.7. But if we walk in the light, as he is in the light, we have fellowship one with another.

Do receive here on earth forgiveneſſe of ſins, *Epheſ.* 1,7. In whom we have redemption through his blood, even the forgiveneſs of ſins, according to the riches of his grace.

With the life of grace in Christ, *Ezek.* 36.26,27. A new heart will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh, and I will put my Spirit within you, and cauſe you to walk in my Statutes, and ye ſhall keep my judgements, and do them.

Gal. 2.19,20. For I through the Law am dead to the Law, that I might live unto God; I am crucified with Chriſt, nevertheleſs I live, yet not I, but Chriſt liveth in me, and the life which I now live in the fleſh, I live by the Faith of the Son of God who loved me, and gave himſelf for me.

And at the laſt Reſurrection of dead mens bodies, *Act.* 24.15. there ſhall be a Reſurrection of the dead, both of the juſt, and of the unjuſt.

Shall for ever enjoy the life of glory with God in heaven, *Mat.* 5.8. Bleſſed are the pure in heart, for they ſhall ſee God, *Mat.* 25.46.------But the righteous into Life Eternal.

When the wicked ſhall go into everlaſting puniſhment in hell, *Pſal.* 9.17. The wicked ſhall be turned into hell, and all the people that forget God.

I do heartily take, *Iſ.* 44.5. One ſhall ſay, I am the Lords, and another ſhall call himſelf by the name of *Jacob*, and another ſhall ſubſcribe with his hand unto the Lord, and ſurname himſelf by the name of *Iſrael*, *John* 1.12. But as many as received him, to them gave he power to become the ſons of God.

1 Cor. 1.9. 2 Cor. 13.14. Phil. 2.2. 1 Cor. 2.12. 2 Cor. 4.13. John 17.20,21. Eph. 3.17. with 4.4,5. Acts 2.42,44, 46. Rom. 12.5 6. 1 Cor. 12.25, 26, 27. Gal. 6.2. Eph. 4.2,3,4, 15.16. Phil. 2.1,2,3,4 Acts 10.4. and 26.18. Col. 1.14. Rom. 8.1,2. John 15.4,5. Gal. 5.25. 1 John 5.12. 1 Cor. 15.51, 52. 1 Theſ. 4. 16,17. Luke 12.32. Col. 5.4. Rom. 6.8.1 1 Tim. 2.11. 1 Theſ. 4.17. John 1.3,2. Matth. 25.46. 2 Theſ. 1.8,9. Rev. 22.8. Mark 9.24. 1 Pet. 3.15.

This

Exod. 20. 2, 3. Josh. 24. 21, 22, 24. Psa. 48. 14. with 63. 1. Psa. 4. 6, 7.

This one God for my only God, *Deut.* 26. 17. Thou hast avouched the Lord this day to be thy God, and to walk in his wayes, and to keep his Statutes, &c.

And chief good, *Psal.* 73. 25, 26. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.

Job 19. 25, 26, 27. Luke 1. 47. John 20. 28. Rom. 8. 2. Gal. 2. 20. 1 Pet. 1. 2.

And this Jesus Christ for my only Saviour and Redeemer, *Act.* 4. 12. Neither is there Salvation in any other, for there is none other name under heaven given among men whereby we must be saved.

And this Holy Ghost for my Sanctifier, 1 *Pet.* 1. 22. Seeing ye have purified your selves, in obeying the truth through the Spirit, &c. *Psal.* 51. 11. Take not thy holy Spirit from me.

Deut. 26. 17. Isa. 44. 5. Luke 10. 27. Deut. 6. 5. Acts 11. 23. John 24. 15, 16, 18, 21, 22, 23, 24. 1 Sam. 12. 24. Luke 1. 6. Deut. 4. 2. with 5. 32. & 12. 32. Rev. 22. 18. Job 14. 14. Psal. 18. 14. Luke 1. 74, 75 Revel. 2. 10.

By his grace giving up my self wholly to this one God, 2 *Cor.* 8. 5. First, they gave their own selves to the Lord.

To love and obey him sincerely and faithfully, *Matth.* 22. 37. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

According to all his Lawes contained in the holy Scriptures, *Psa.* 119. 6. Then shall I not be confounded, when I have respect unto all thy Commandments.

And all this unto the death, *Psal.* 119. 112, 117. I have inclined my heart to perform thy Statutes alway, even unto the end. —— I will have respect unto thy Statutes continually.

Also I consent and resolve in the strength of Christ, *Josua* 24. 15. I and my houshold will serve the Lord.

Psa. 119. 106, 115. Isa. 2, 3. Mich. 4, 2. Act. 2. 42, 44, 46.

To hold constant Communion with the Church of Christ in the publick Worship of God, *Jer.* 50. 5. They shall ask the way to *Zion* with their faces thitherward; saying, Come and let us joyn our selves to the Lord in a perpetual Covenant that shall not be forgotten

Heb. 10. 23, 25 Rom. 12. 3, 4, 5. 1 Cor. the 10. with chap. 16, 17. 2 Thes. 3. 6, 11 12, 14. Col. 2. 5. 1 Cor. 11, 12, 13, with cha. 14 32, 33, 34 37, 40.

And to submit to the Government and Discipline which Christ hath ordained: If thy Brother shall trespass against thee, go and tell him his fault between thee and him alone, if he shall hear thee thou hast gained thy Brother; but if he will not hear thee, then take with thee one or two more, that, &c and if he shall neglect to hearken, then tell it unto the Church; but if he shall neglect to hear the Church, let him be unto thee as a Heathen man, and a Publican.

For his own glory and his peoples good) 2 *Cor.* 10. 8 For though

though I should boast more of our Authority which the Lord hath given us for edification, and not for destruction; and Chap. 13. 10. The power which the Lord hath given me to edification, and not to destruction.

And that I may have the opportunity of the enjoyment of these priviledges for the advancement of mine obedience, I resolve and and promise, *Isai.* 44. 5. One shall say I am the Lord, and another shall call himself by the name of *Jacob*, and another shall subscribe with his hands unto the Lord, &c. 2 *Cor.* 8. 5. And this they did; first gave themselves to the Lord, and unto us by the will of God, 2 *Cor.* 9. 13. They glorifie God, for your professed subjection to the Gospel of Christ.

To submit to the Ministerial Guidance and over-sight, exercised according to the rule of the Word in this Congregation, *Acts* 14. 22. And when they had ordained them Elders in every Church, *Acts* 20. 28. Take heed therefore unto your selves, and to all the Flock over the which the Holy Ghost hath made you Over-seers, to feed the Church of God, *Heb.* 13. 17. Obey them that have the rule over you, and submit your selves to such, for they watch for your souls, as they that must give an account that they may do it with joy, and not with grief, for that is unprofitable for you.

And to the Brotherly advice and admonition of Fellow-Christians here, *Rom.* 15. 14. I am perswaded that you are filled with all knowledge, able also to admonish one another, *Col.* 3. 16. Let the word of Christ dwell in you richly, in all wisdome, teaching and admonishing one another, *Jude* 20. Ye beloved, building up your selves in your most holy Faith,----keep your selves in the love of God, and of some have compassion, making a difference; others save with fear, pulling them out of the fire, 1 *Thes.* 5. 11. Comfort your selves together, and edifie one another, *Heb.* 3. 16. Exhort one another daily, *Heb.* 10. 24. Let us consider one another, to provoke to love, and to good works.

FINIS.

[1]

It will readily be yielded, that the great work of Christians here is to advance to their utmost the Superlative intereſt of Christ his Kingdome and Glory. That the way conducing hereunto lies; First, (for a ſure foundation) to begin with a Totall and free ſubjecting themſelves to Christ: Then for fuller furderance to endeavour after the largeſt Heart and moſt publicke Spirit, for doing very much for Christ.

And (as a yet more full and proportionate meanes,) to put themſelves into the beſt poſture of the fulleſt and firmeſt Union and Conjunction, for exalting together of the Name and Cauſe of Christ; without which Generall Union, neither the Churches Edification, Reformation, or Preſervation, can be ſufficiently provided for, as neceſſarily requiring a conjunction of hearts, knit together in Love, of heads united in counſels and contrivances, and of hands affording their beſt aſſiſtance and help.

Among others there are theſe three things in the reformed Churches which are the great *Dolenda*, the greatly to be bewailed.

1. That great defect and want of Union and good correſpondencies for mutuall help.

2. That height and depth of hazzard and danger, they daily run by that want of good Union.

3. That ſo great, ſo great neglect of applying any juſt and proportionate remedy to heal diviſions and prevent the danger.

Certainly this noe ſmall one, but one of the great ſcarrs ſeen this day in the Face of the Proteſtant Churches, that ſinfull diviſion and want of Union, which interrupts thoſe good correſpondencies and joynt actings upon, to the ſecuring and propagating the Proteſtant intereſt, that would upon conjuction follow.

Our Lord indeed tells us *Luke* 16. *The Children of this World are wiſer in their generation then the Children of Light*: and beſides former, our own preſent age and experience, do abundantly prove and ſeale unto it.

Diverſe adverſe parties, though ſmaler they can hit it, they can be cloſely united among themſelves, and ſtrongly combined

against the reformed; Papists, (the greatest enemies, the greatest party) are the most eminently and observedly prudent and wise (as to matter of Union, and combination against the reformed.)

They though so scattered over the earth, as to places of habitation; yet they are all one in heart for to unite still strongly against the Protestants. And for a spring and feeder of all their affairs and dangerous actings, they have one chief (the deepest and most impenetrable) counsell; They have the choicest instruments, exactest correspondencies, surest intelligences, and the most equall and unwearied prosecutions of their grand design, the propagating of their own, and extirpating of the reformed party and way.

But the Protestants (though for numbers no whit despicable, and by good conjunction would be sufficiently formidable) are so defective towards themselves, as they neither do, nor will piece together in any entire and generall Union, for Counsels, correspondencies, and joynt prosecution of their own *interest and preservation*. And as this Ἀσυμφωνία and inconsistency becomes a daily derision and reproach among their adversaries, It makes them look upon the Protestants, as a very simple party, and wanting that wisdome of self preservation by union; so it is the great ground given them, to place their destructive Engines carry on their mines, and lay their trains.

But for any just and speedy remedy as yet undertaken effectually, This is rather the Object of our Desires, Prayers, and Tears, then of our Hopes: and not to be expected untill God rebuke that spirit of division (gone out among the Churches) breath a Spirit of Love and Unity, and bow the clashing interests of States and Kingdoms, into a due subserviency to that Supream interest of the Kingdome of Jesus Christ.

When therefore disunion and division is so great a scarr in the face of the Churches in generall, It can be no small blemish in any particular Nations and Churches: but is more especially so, in this Nation of ours.

That so many Nations divided in situation, and of such indifferent Languages and interests, more especially do not so perfectly

fectly unite, is not altogether ſo ſtrange: But for thoſe of our Nation, and which formerly were ſo united, to be ſo rent and torn in pieces, and ſo remain without a healing up into unity; to behold the great and growing deviſions among us, to hear the continuall ſcorns and deriſions of the adverſaries: to foreſee that danger that heightens, and the ruin that haſtens towards us, by our enemies cloſe conjunctions, deep contrivances, and daily attempts of ſo many Parties, eſpecially the Popiſh, who are both greatly encreaſed and encouraged, to act and ſtrive with all their artifices and induſtries to make our diviſions ſubſervient to their own deſtructive purpoſes againſt us: And, which adds no little weight to all the former, for our ſelves to find it, and our adverſaries thereby to obſerve, their great advantages by that great defect of any adequate meanes yet uſed; yea, and with all, ſo generall a heartleſneſs unto any ſuch way, which may timely ſecure and relieve us.

——Pudet hæc opprobria nobis,
Et dici potuiſſe & non potuiſſe refelli.

This is and muſt be for a *Lamentation.*

When therefore our diſtempers and dangers are from diviſion: The remedy muſt needs be by a juſt and generall Union, eſpecially of the conſciencious and godly of different perſwaſions.

There are three waies may be thought of for effecting Union.

The Firſt is that, which though it may greatly be feared, yet cannot juſtly be deſired, and that is the Storme and Flame of Perſecution, to drive and warm us into a willingneſs to unite. This although perſecution ſometimes hath brought about, yet now if perſecution ſhould ariſe, it muſt in moſt probability be from the Popiſh party, which is no way likely to occaſion it. For now the way of the Papiſts is not that of Queen *Maries* time by a juridicall Triall, condemnation and execution by burnings and ſuch like: But by ſuddain Maſſacres and expoſing to cold nakedneſs, hunger, and all extremities.

This is the new way of the Papiſts, a proof of which we have

in those three successive Instances. First, in that of *Ireland*, and then divers years after; in that of *Poland*, and that forlorn unheard of cruelty of *Piedmont*. These tell us plainly, what course they will run, if once opportunity be given them. Then when the sword and violence hath taken away those that come to their hand; The inquisition will come to find out others that have escaped and are undiscovered.

Therefore if the Popish party so encrease and are so busie daily (as on very good grounds it is apprehended) there is great need of a present, firm, generall Union to counterwork them: and the the Lord set this home on the heedless and listless Spirits in this Nation.

2. A second way for procuring Union, is by the Civill Magistrates Interposition, by setling such order and government as may gather and glue together, the broken and divided parties among us. But this way though it is not desired at all by diverse, who like no imposition, but a liberty to do as they please, yet if the civill power would please to give their assistance and encouragemen t unto it; how soon might a happy Union be effected, and the building of Gods House would bring a blessing, and greatly conduce to settle their own affairs. But when a disease is mortall and high, the remedy must not be remote and delaied: if at present this will not be done, we had need do that we can do.

3. There is a third way, (The way at present to effect a good and necessary Union) which is by our own free choice or voluntary conjunction and association, in some just and moderate way, respectively to the godly and peaceable of different perswasions.

Continuance of disunion and every ones going his own way, as the best way of peace and preservation, cannot nor will not in the conclusion, be a relief and remedy to our distempers and dangers. Whatsoever may be said for a necessity of indulgence, the good party in the Nation must come in to some fit Union and accord. For such as conceive dis-union and division best, we may as soon credit them, as we would agree to him, who should affirm that burnt tow, is best to make Cord age or

Ropes

Roapes of ſand are fitteſt to make Cables for ſhips that toſs at ſea.

Or to ſay we need do no more then either lie ſtill, or only act in our own private capacities, in our own particular places, this will avail us little.

For if the ſhip be ſinking, and ſo all engaged to endeavour the ſaving of it: it is no time for any particular perſon to lie ſleeping like *Jonas* in the ſides of the ſhip; or to be buſie in his private Cabbin to order his own affairs.

If a Country be invaded with an Army, it is not fit for the Inhabitants to run into holes and hide themſelves, as the *Iſraelites* did, when the *Philiſtines* were up againſt them. Neither is that enough in this caſe, for every man to take up Armes, and then ſtand in his own door only; that may help againſt the approach of the thief, but not againſt an enemy in a Body. But as the enemies ſtrength and the Countryes danger is by that of many ſingle perſons joyned in one Army; ſo the ſingle perſons of the endangered Country muſt unite (as *Saul* and *Jonathan* did in that invaſion by the *Philiſtines*) there muſt be Army againſt Army for the preſent ſecurity. The way left us at preſent is union, by a free and voluntary aſſociating, both to heal Diviſions, and defend our ſelves againſt them that are all united, and joyntly acting againſt the Reformed Religion.

But this muſt be a good and a juſt, an entire and extenſive full union; ſo as the Remedy be not below, or ſhort any way of the Malady.

A good union by the Good, Good men ſincerely and cordially cloſing for carrying on the work.

A due and entire union made by perſons of a ſutable due Goſpel temper, of Sobriety, Moderation and Diſcretion, that may thereby evenly joyne and glue together.

Rigidneſs and Harſhneſs of ſpirit will not ſuit this work; as churliſh Iron and ſoft pliant Gold will not agree in a curious frame, for an exquiſite and continuing motion: Nor harſher matter with ſofter ſilk in the ſame piece, which will not wear or hold well, but ſoon fret out: Goſpel calmneſs and gentleneſs, Humility and Yieldingneſs muſt make a due union.

But yet there is need also of Resolution, firmness of purpose, Confidence and Courage, to make the strong soder of a firm and lasting union.

Men must not be of a dubious Hesitancy, of a suspicious timorous temper, full of Doubts, Jealousies, endless Dissatisfactions, and continual Unevenesses: but *Fortes & Tenaces propositi:*] that know first what they do, and then fix and hold up in evenes and equallities. For when the Remedy is proper, it must also be constantly used, so long as Necessity calls.

The persons concerned, that should contribute to, and concurre in this union, are both Ministers and people.

Ministers leading, and people willingly following, both together coming in to help close up the breach, which the high-seas and spring-tides of Distempers have made upon us. First, Ministers of the Gospel, the Gospel of peace and union; Ministers that are publick persons, are more peculiarly concerned.

These should specially be healers of Breaches in Churches, and among the people of Jesus Christ.

They are by Office Guides and Leaders. First, To lead, by preaching Christians into union, shewing the Gospel-duty, the Necessity, Excellency, and Utility; To set home all Gospel-Directions, and Inducements upon the Consciences and Hearts of Christians, and do all they can to light and warm and winne them to it.

And they are likewise to guid and lead by example, Give the faireſt Copie, Set the most excellent precedent of endeavours Industry, and Zeal for godly unity. If Ministers lead not, will their people begin alone? If they are listless, will people be lively and active? If they are of a low narrow cold cowardly spirit, will people in probability be of an high heroical zealous temper? No, the Ministers Light must help to direct, their Heat to warm, their Resolution and Zeal to help others to be resolute and zealous.

And people also should design and endeavour union, to cooperate and go along with their godly Ministers in good and necessary wayes, Not neglect their Ministers herein to let them go

and

and act alone: but honour them with yieldings to, and followings of them in what they follow Christ.

Formerly what a spirit of willingnes was there to hear, learn, believe, and do as their godly Ministers guided and perswaded? What a Gospel yieldingnes and great sequaciousnes was seen among people, that turned greatly to their own Edification and the great Comfort, and high encouragement of their godly Ministers.

Christs Ministers they have ever been Satans great eye-sore and speciall envy, and Satan hath ever endeavoured what he could, to make their credit run as low as he could, that the Gospel might run the lower, and be glorified the less in peoples hearts. A man is so far passable with others, as he hath esteem and credit in their hearts, and will accordingly prevail with them. It is Satans grand design to make the Reputation of the Ministers of Christ run low, that thereby the Doctrine they bring, might be little regarded.

Gods design in Scripture, and Christs great drift in the Gospel, is to set up the Ministers very high in peoples hearts; (that they should have them in singular Honour for their work sake) knowing this would exalt both his Word, and himself also. But this hath been Satans design, and effected more of late then ever, since the Reformation; yea other Ages: scarce any have exceeded ours. But the loss is least to Ministers, and most to the Hearts, that suffer themselves to be prejudiced against them. The Word looses its efficacy, but the people the profit, and their souls into the bargain also, if they look not to it. But as Ministers of Christ must lead, and let their Light shine before their people; so people must let in their light, and suffer themselves to be guided and perswaded, as for their own Edification, so Ministers great encouragement and comfort. Thus in this great work of union, both should help and encourage each other, and then the Adversaries may be disappointed, and in time our Divisions healed up.

Some looking into the obstacles, likely to hinder union, among those of different judgments gave (some years since) among others) a matter of ten Reasons; which though not in the same method, nor in all the words at length, yet is thought

not amiss to mention here.

As 1. Some place too much of their Religion in standing off from others, as if the height of a Christian lay in rigid Separation from those that are of a lower size; and will be hardly drawn to remit any thing of their supposed necessary strictness; rather desiring to please themselves, then bear with the weak, suspecting even necessary provisions for admission of the weak, as savouring to much of looseness, and that which may bring on their partaking in other mens sins.

2. Some have drunk in such prejudice against their Brethren, that fancying the difference, greater then it is, and supposing a Closure unlawfull or scarce possible, are the more backward to any thing tending to a composure.

3. Ignorance may prove a great hinderance, many understand only the practick part of their own way, not fully knowing the extent necessity, indifferency of their severall principles, these out of a zeal to truth will stand off, as not knowing how far they may yield.

4. Some delight in contentions.

5. Some once embittered their blood is not easily cooled.

6. Some are pleased with nothing that themselves propound not.

7. Many are engaged and will find it a hard taske to deny themselves in point of honour and credit, which they think will be lost, if they alter their course.

8. Many are so overdriven by their friends, and members of their Congregations, that they dare do little for fear of displeasing them.

9. Some want publick principles having but one thing in their eye as suppose purity or peace, prosecute that to ruine or neglect of other necessary things.

10. Some want publick Spirits, not careing what becomes of other Christians, so long as they have the Ball at their own foot, or things go with them as they would have it.

Now as the proper cure and relief of Divisions, and dangers thence arising, must necessarily be from Union, a suitable and speedy Union, answerable to the nature and extent of the Malady:

dy: ſo that muſt firſt be removed that is the impediment to it. So that though many things elſe concurre, yet is chiefly a great defect of publickneſs of Spirit, a Spirit carried out to the publick good of the Church of Chriſt and his Cauſe.

Together with a grand failing in Brotherly Love.

1. That defect and great want of a publick Spirit, is that which hath made ſo many Prophets, Apoſtles, Martyrs, Miniſters, and Saints in all ages to ſhine ſo gloriouſly.

All Chriſtians whatſoever ſhould endeavour great publickneſs of Spirit, ſhould put on and wear this rare Jewell, with the rich Pendants of it of pureſt and greateſt aims, beſt contrivances, warmeſt affections, ſtrongeſt higheſt reſolutions for the Churches good, againſt all things whatſoever that interpoſe.

But publick Perſons, Miniſters, principally they ſhould be of a very eminent and exemplary publickneſs of Spirits, as they are light, and leaders ſo in this, in a more obſervable manner.

But now theres none ſhould be of a meer private and impublick, but of the moſt publick Spirit.

We ſhould not be like the Snaile that houſes her ſelf in her ſhel, commonly cleaves to a block or ſtone, and ſeldome moves, and then but for a little food.

But like the Springs of Water, that riſe up, run over, and make a river for generall uſe.

Not like a light in a dark Lanthorne, which ſhineth only inward; but like the Heavenly bodies that mounted up, are ſtill running round the Heaven, to carry and convey their light and influence to all. It is to evident that the great want of publickneſs of Spirit, that like an Epidemicall common diſeaſe, hath ſpread it ſelf about. This this is the reaſon of that want of endeavours for generall Union.

The School Maxime is, *Omne negativum fundatur in affirmativo*, all diſintending and neglect of a duty ariſes from over intending and following ſomething, elſe that ſhould not be done. The neglect of the publick muſt have ſome ill unworthy ground and occaſion.

Theres ſome evill that infects the Heart of Men, that breeds this *animi deliquium*, this heartleſneſs unto the publick.

It was holy *Paul's* complaint in his time, *All seek their own, and none the things of Christ.*

The defect of publickneſs of Spirit, ſeeking the things of Chriſt, breeds from a private Spirit, and ſinfull ſeeking our own things.

There is a very private narrow Spirit gone out into the Nation, that like *Phdraoh's* leane and ill favoured Kine, eats up the fat and good.

Many Chriſtians, many publick perſons, many Miniſters for their own ſafety, eaſe, ſelf enjoyments, and attendance on their own private affairs, deſign retiredneſs, and pleaſe themſelves in unprofitable Privacies, lying hid, and lying ſtill, withdrawing themſelves from the publick in a great meaſure: when the publick cals ſo loud to all for help.

There is a very ſinfull unworthy Spirit, in diverſe this way, ſuffering themſelves to be of little uſe, in compariſon of what they might, and hiding much of their Talent in the Napkin of an unprofitable privacy

This is as if the Springs and Rivers ſhould ſeal up themſelves, or hide themſelves under ground, and bid us go ſeek the water. As if the Sun ſhould ſtand ſtill, draw a Curtain before it, and then bid the Moon and Starrs to warm the world, and make day.

Ah how ſinfull is it to be all ſelf, Center-ſelf, and Circumference ſelf, aimes and acting? all ſelf; Or to preferre a mans own petty privacies and particularities, before the publick, to have all the heart on the one, no heart on the other, or in an exceeding great diſproportion?

Never any Chriſtian yet had his Licence made him, or his *quietus eſt* given him, to retreat from the publick, and lye ſtill by meer unactiveneſs.

It is the alone prerogative of him that is immultably ſelf ſufficient (and from whom all things only are) to be ſolely for himſelf.

Weigh it ſeriouſly; there are but two ſorts of Creatures in the world, that have made themſelves a licence to be meerly and only for themſelves, and they are Divels and wicked men, left to themſelves

ſelves [illegible]. There is nothing in the whole Creation, but as it is ſtampt with a principle of ſelf-preſervation, ſo likewiſe it hath a ſtrong inclination and will accordingly on occaſion beſtir it ſelf into a zealous activity to preſerve the univerſe.

Many heathens though moved only by principles only of Morality, yet were often Perſons of a moſt Publick and Heroicall Spirit, eminently carryed forth and acted, to undertake and adventure for the publick good.

Holy perſons in Scripture are purpoſely put upon the file of a glorious Record, for their excellent publick Spirit, their being ſo ſtudious and zealous for promoting the publick, and not regarding their own private, as to eſtates, liberties, lives, or whatſoever might be dear and precious to them; As *Moſes, David, Nehemiah, Paul,* and many others.

The Saints in Heaven though ſo ſecure and happy, yet are all of a moſt publick, tranſcendently publick Spirit, engaging for the Church Militant in their requeſts continually.

The glorious Angels are of this publick Spirit, being daily moſt freely miniſtering Spirits for the good of the Heires of Salvation.

The moſt Bleſſed God, although he needeth nothing and is under no obligation to any, but as himſelf pleaſes; yet hath the largeſt heart and moſt liberall hand, doing good to all, eſpecially his Churches: and guides continually every thing as to his own glory, ſo the good of his.

That private Spirit, that deſigning of, and pleaſing it ſelf in unprofitable receſſes, latencies, and lying ſtill: That Spirit which is under a Spirituall Liſtleſneſs, and Cowardize for doing and adventuring any thing to promote or preſerve the publick, is the moſt improper and irregular thing in the world.

The moſt excellent Chriſtians have the moſt publick, liveliеſt Spirits, The greateſt thoughts, higheſt aimes, affections, moſt abundant Zeale, activity, and equality of endeavours for the publick.

Theſe when private, narrow, liſtleſs Spirited men, that over minded their own, will have but a bad account to give in to Chriſt, Theſe will render up their account with greateſt joy and confidence.

This is the first great Obstruction to our healing and relieving Union, want of a publick Spirit, and this from being so much of an unprofitable private Spirit, set upon, and seeking our own, and not the things of Christ.

The second (and which also greatly grounds the former) is that very great want of Love, First, To Jesus Christ his cause and Gospell. Brotherly Love.

Love, which is exclusive of a meerly private and narroue, of a listless cold and dull distemper, introduces a free and enlarged, active, adventurous, and zealous disposition, and way; and is one of the great Fountains and Feeders of publickness of Spirit. One of the great Legacies the Lord Jesus bequeathed to his Disciples, when he was leaving the world, was peace.

And one of the great Commandements given in charge by him was Brotherly Love, the ground of peace and unity; let that be well considered.

Brotherly Love (which besides that great weight of the golden Scepter of Christ, lying on it all the Scriptures over, and the clear stamps of his authority in those frequencies of strictest Scripture Precepts,) to make it more passable and currant, it received from Christ himself, a peculiar Stamp and new Signature, and is that alone in all the Scripture, which is styled the new Commandement, required to be the proper Gospell badge of Christs Disciples. *Hereby shall all men*, &c. And Brotherly unity is the genuine and rare fruit of Brotherly Love, by every Christian to be endeavoured to the utmost extent of Gospell possibility. Nothing in our own Spirits of corrupt distemper, carnall ends or undue prejudice should hinder it; nothing in our brethren sound in the faith, and of Godly Conversation, though not absolutely agreeing with us in way of disposition, or opinion in all things: Christians cannot be all alike here. All have not the same intellectuall complexion. It is a great defect of meekness of wisdome to refuse all agreement with others because they agree not with us in all things. Neither may any other Christian precepts hinder us.

Ah that we could duly consider of this new, this one new Commandement, our Lords peculiar charge given upon ground of great

great neceſſity in Goſpell times, foreſeen perfectly by the Lord the all knowing Law giver, and King of his Church!

Certainly when Chriſt will heal and ſtabliſh a people, he fills their Spirits with over powering Brotherly Love, to ſmooth of heart, uneavenneſs of diſinclinations, diſtruſtes, and miſunderſtandings, and makes them firmly piece together in Godly unity. Love as the Apoſtle hath it, is the bond of perfectneſs. Yea, Love is the fulfilling of the Law, πληρωμα νομυ, That will encline and enable wiſe, for make willing with it, and conſtraine us into it, into all the lattitude of duties we owe to fellow Chriſtians, and preſerve us therein. Get we but that ſincere and ardent Love, the Goſpell calls for; and unity will be both eaſily brought about and kept a firm and full unity, that may anſwer the Churches preſent neceſſity. If there be any defect in Union 'tis from a *deficinece* in this Bond, this affection of Love. Were there among other Goſpel requiſites this publick Spirit, were this Goſpel Brotherly Love put on, this would recover and reduce us to happy unity, without which the breach diſtempers are not likely to be healed.

For to provoke us (thoſe eſpecially that are the backward and unactive!) oh that we could conſider things together and once more in Chriſts name be entreated to endeavour. For is Brotherly Union meerly arbitrary, and left to our liberty, and not of a Scripture and Goſpell neceſſity? Are not diviſions among Chriſtians carnall? 1 Cor. 3. 3. Are not ſowers of diſcord among Brethren abominable to the Lord? Prov. 6. 12. Muſt not thoſe that make diviſions, be marked, and alſo avoided? Rom. 16. 17.

Hath not God in Scripture ſtraitly Commanded Unity, Chriſt moſt ſignally, and peculiarly enjoned it? Do not his Apoſtles very frequently in the New Teſtament, *Epheſ.* 4. 3. σπυδάζοντες τηρεῖν, &c. both require and perſwade to it? yea, muſt we not [redacted] looke to keep it ſtudiouſly, ſolicitouſly, and zealouſly endeavour it? And that, as in other Scriptures, is there urged upon every General and equitable reaſons, that extend to all Chriſtians. There are 7. ones and all reſpecting all the People of God, as thoſe *Epheſians*. It is not to be endeavoured only with ſome ſingle perſons, whom we ſhall pleaſe to pick out to

our ſelves. Or with thoſe particular Congregations wee are fixed in: but with all Chriſtians in General, as their condition requires, and opportunity is afforded to us. And Accordingly, have not good Chriſtians in all Ages, both aſſented to the Doctrine, and earneſtly endeavoured the practice of it? Doth not all experience of the Churches Evidence the Neceſſity of it? Did not thoſe Churches ſo excellently conſtituted by the Apoſtles themſelves, ſoon diſcover the uſe and Neceſſity of it, as we ſee in the caſe of the Church of *Antioch*, which occaſioned that Application to the Church of *Jeruſalem*; and therepuon the firſt and exemplary Chriſtian Synod, Whereby that, and likewiſe other Churches were eſtabliſhed in the Faith?

Let matters be never ſo well Conſtituted in Churches, yet there ever will be *New Emergencies*, and after caſes, which will call for, and ſtill Neceſſitate union and correſpondencie, and that cannot be releived otherwiſe.

At this day, thoſe Diviſions among the Reformed are not, they acknowledged, and bewailed as ſinfull, and greatly deſired by the Godly, of any moderate ſpirits, of all parties, to be healed? Yea. among our ſelves is it not ſo acknowledged and bewailed, and accordingly are not our diſires and Prayers, ſtill a going after it? Do we not Evidently ſee the evils, and miſchief, that will unavoidably every day encreaſe, and Grow upon us, without union?

Ah What will become of Truth of all Goſpel-Truths, and the purity of Doctrine, which is the preſervative of union? When the houſe is burnt, and the Gold and Treaſure in it melted, is itnot hard finding it among the Rubbiſh? Pearles if they ſhould be buried in great heaps of ſand, will they not hardly be recovered? How hard will it be for people to find the Treaſure, the Pearles of Goſpel Truth, in the Rubbiſh and ſands of multiplicities of errours?

And what will become of the life and power of Godlineſs, when mens zeale and fervour ſtill evaporate, and breath forth in contentions; and Chriſtians become engaged to maintain Parties, rather then Godlineſs it ſelf?

Yea, how muſt Ignorance, and Prophaneſs encreaſe,

And

And how will Popery gaine upon us? Yea, and how will that be kept out at laſtlook ſeriouſlyto the cloſe, What can Magiſtrates and Miniſters do, if unity be not recovered? At the beſt muſt not the Doctrine be highly hazzarded, and hardly be ſaved.

Muſt not the Power of Godlineſs needs ſink, and be ſwallowed up in theſe Quick-ſands of Diviſion; yea, and withall the civil ſtate? When hearts are divided, and mens waies and Conſcience ſo continually claſh, and run croſs; muſt not that needs be but in a crazy condition, in compariſon of that, which General union would produce, which alſo would in time, work out a happy ſetlement in the Civil Sate?

What though ſome are of the opinion that diſunion is beſt, that makes it not ſo in it ſelf?

But why ſhould union (the entireſt, full-ſt, and largeſt) union in States, and Kingdoms be beſt; and not in the Church of Chriſt, and among Chriſtians?

If ſingle perſons or ſmall Townes, and particular places, cannot carry on the Civil Intereſt, without Civil Union, nor never ſufficiently provide for the ſecurity of the Civil State; then why muſt it, or how can it be, that ſingle Chriſtians, or particular Congregations, without Conſociation can carry on, and preſerve Religion in a Nation?

As all former, ſo late Experience proves, and after Experience will ever prove the contrary.

Thus *New England* it ſelf alſo, acknowledges and practices the the contrary, and that upon Experience. And they accordingly (even the ſtricteſt of them) do not only wiſh, but encourage, and provoke the Godly of different Judgments in this Nation, to endeavour Unity. And certainly this muſt be very conſiderable, that they of *New England*, who left this Country for liberty of Conſcience, and went into a deſolate wilderneſs: They that had ſuch Excellent Chriſtians, and Eminent Miniſters, to form and make up their Congregations; They that had ſo full a Liberty, to chooſe their own way of Church-Government, and withall had ſo great countenance and aſſiſtance from the Civil Magiſtrate, as ever Churches in the world had: yet theſe, theſe ſo accommodated & aſſiſted, after almoſt thir-

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ty yeares experience, find a Neceſſity of union of Churches, and of godly Chriſtians, of different Judgement, are in expectation daily of it here; blame thoſe that are oppoſite to it, or ſlothfull in it. And certainly this freſh experiment brings a cogeint and concluſive Argument, that outweighs all colours and pretences made by any, for refuſal or neglect of unity. But to adde no more, we our ſelves Generally ſee a Neceſſity of unity, we wiſh it, pray for it, and expect it alſo; but this laies great blame and ſin to our charge, that we do ſo little for it: That our Judgements and Prayers concurre in it, but our hands ſtir not, and we do not (to any purpoſe) endeavour after it.

What then is and muſt be, the Obſtacle to this ſo Neceſſary Unity? Is it private advantage, like men that having a private Trade, are enemies to joynt Stocks and Trading in Companies. Is it liſtleſneſs, and a ſpirit of ſlothfullneſs, like the ſluggard, that will not pull his hands out of his boſom. A lothneſs to be unhinged and taken off our old wontes of unactiveneſs, and doing nothing, but for our own particulars; and ſo being habited and accuſtomed to move, or go no further, we will not diſeaſe our ſelves, and be further engaged. They ſay, as ſpeech, diſcovereth, wiſdom, or weakneſs; ſo Actions, or not actings, oft diſcovers cuſtom and habit. If we have contracted an ill cuſtom, of doing nothing or little, except for our ſelves, we had need do the more for after time. Tis too true, that meer ſloth and love of eaſe, and lothneſs to do more then that is ordinary, eſpecially that which ſeems New (though never ſo Neceſſary) is one great cauſe of the backwardneſs, and unactiveneſs of many: or is it cowardize, and a timourous temper, an overcautiouſneſs, and aptitude to ſuſpect every thing and every man; like the Beggar that is ſtil ſhrugging the ſhoulder, or like a ſhye Horſe that eats hay in the ſtable and will ſtartle at a little of it lyeing in the roade. Shall we allway cry a Lions in the way, when we ſhould be doing? and ſet up our own apprehenſions, and then ſtartle at them? If theſe be the hinderances, carry we our eye to Primitive Chriſtians, go & warm our ſelves into reſolution and activeneſs, at that fire and flame of Heavenly Zeal. How did they adventure to hold together in Chriſtian unity, and continuing correſpondency for the

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first three hundred yeares, when the Magistrate was not for but against them, yet held Christian union with the hazzard, and oft to the loss of liberties, Estates, and lives, so warm was their Love, that it cast out fear, and kept up constantly desire of some good unity? And what had become of Religion, and Christianity, if they had been no warmer, and more resolute and active then many that go for good, are in our times?

What did the *Waldenses* and *Albigenses* for divers hundred years, in matter of correspondency and union, notwithstanding the fury and rage of Persecution? What was it under Christ that kept up Religion in those so extreamly corrupt times, but their Conjunctions and Constancy?

What did the Blessed Reformers against the Pope, Emperours and others, the great difficulties and dangers that presently arose: did they not endeavour Unity and Agreement, notwithstanding the hazzards, and extremities of those times?

If the Spirit, and way of Christians in Primitive and succeeding ages, ~~this~~ was to labour and adventure for unity, when Laws & the Civil authoritie were against them; and it was so exceeding dangerous. Shall we not adventure and endeavour when the Laws do not hurt us? ~~The Civil Power~~, and the chief Magistrate; to whom this Agreement being presented it was not only well accepted, but received such expressions of great readiness to countenance and further us in these our endeavours, after just and moderate union?

Ah then, will any of the forenamed private respects, lothness and listlessness, fears and jealousies; will these in the Balance of the Sanctuary weigh any thing? O will they weigh against Scripture Commands, Christs peculiar New Covenant, Judgment and endeavours of the Church, old and new experience, our own as well as others Approbations of Endeavour for unity, and Prayers for it? Shall we approve it, and pray for it, and then confute our own Consciencs, and ravel out our Prayers, by a sitting still and looking for an opportunity, as a ripe fruit to fall into our mouthes, and be made to our hand: and not take it when there is such need of it, and likewise the way so free for it? It is a good saying, *Iter ad pietatem est in-*

 tra

tra ipſam pietatem, It's true of Godly and brotherly unity, the cure of Diviſion and the way of union is not ſo much without it, not wiſhing and deſiring of it, but reſolving, trying, acting vigorouſly, and carrying it on with conſtancy. Practice will bring that experience, that will eaſe and ſweeten the way and work, and Evidence that very feiſable, that was lookt on as improbable, if not Impoſſible. But that union it is practicable & feiſable, this we ſee by what others in other parts of the Nation have happily begun and held on. Therefore ſhall we buſy our ſelves in drawing circles in the duſt, as he did when the City was ſtorming, whereby he loſt his life by a common Souldier? Shall we ſit ſtill when Neceſſity calls alowd for it: the way is ſo open to it, and others have ſo fairly led the way before us? If we ſhould do nothing, union and the work of Chriſt may ariſe and go on another way: But if we be doing, we among others ſhall be called the Repairers of the breaches, and our labour ſhall not be in vain in the Lord. For the Lord will be with them that are with him.

FINIS.

The Reader before peruſal of the following paper of Aſſociation, is deſired to correct theſe eſcaped faults.

IN the Title to the Preface; for A Preface to the Reader, read (*The Preface.*) page of the Preface, line laſt but one for *tears* read *fears*] in p. of Preface the 2. l. 1. for ſoureſt r. *ſoareſt*, and p. 4. l. in the third l. a Colon or two points before Of miſeries,&c. & line 14. after Hereſies put *and*. p. 4. of the Preface l. 2. for received r. *reſolved*. The Propoſitions alſo ſhould have immediately followed the Preface.

In the Propoſitions p. 3. l. 24. blot out (own) l. 25. r. [that] before charity. l. 28. in the beginning ſet the figure 3. p. 7. l. 7. blot out (*either*) p. 9. l. 15. for *ſinners* r. *ſins*; in the ſame l. blot out [*of*] before alike evil. r. p. the 11. That of the Rubrick before the Communion ſhould have bin in the firſt Column, and that of ſins omiſſion in the outward. p. 11. l. 31. of the ſecond Column r. *Incumbent* paſtor. l. 34. blot out no. p. 12. l. 13. put *in for* after provided. p. 16. l. 3. after which, inſert in. l. 4. for open r. *and* notorious. p. 17. l. 15. after diverſe r. *of*, and l. 21. after word inſert ſo we judge our ſelves and our Congregations bound to follow whatſoever Advice, Direction, or Admonition being Conſonant to the Word, any of us, &c. p. 18. in l. the 11. after Congregations inſert from being preſent at our meetings, and therefore do deſire the Members that are Communicants of our reſpective Congregations to chuſe and ſend, &c. l. 30. for with r. without. p. 19. l. the 11. that paſſage beginning, Theſe 3. laſt propoſitions, and ſo to the 11. propoſition ſhould be ſet in the Margin, and not be inſerted between the 10. and 11. propoſition. p. 20. l. from the firſt propoſition beginning, ſeeing that Ordination of men, and l. the 7. for, of the Miniſters r. of the Miniſtry, and two lines before, blot out [about] and in the 9. l. from that 7. for Admonition read Ordination. p. 21. l. the 28. after appointing add him. Immediately after the words p. 22. l. the 3. under it muſt be added, *Conſentimus omnes nos infra Scripti*, blotted out before the Confeſſion of Faith. After the Confeſſion with the Scripture prooſes in p. 1. before the words It will readily be yeelded ſhould be prefixt The Exhortation to Union. Then l. 14. for Heads untied, r. Heads united. l. 30. after actings put [thereupon] p. 4. l. 2. For in that of *Poland*, and that forlorn unheard of cruelty of *Piedmont*, read in that of *Piedmont*, and that of *Poland*, page 6. line 16. for, that and read that are publick perſons and more particularly concern'd, l. 24. for are r. and. p. 9. l. firſt after, to it inſert and. [redacted] l. 6. l. 27. for r. [the] p. 10. l. 8. [reckoning from the laſt upward] for by meer unactiveneſſer. in meer unactiveneſſe. p. 11. l. 1. blot out Natural. p. 12. l. from the laſt upward after (in way blot out of) l. the laſt but 3. for other Chriſtian precepts r. any other of Chriſts precepts. p. 13. l. 1. after the Lord add the, l. 15. for his Bond r. this bond, l. 22. after endeavour-add [it] [redacted]. p. 14. l. 26. after purity of Doctrine, which is the preſervation of union] [redacted] p. 16. l. 13. for It is r. is it, and ſo in the next line. l. the laſt but two, after go add and. p. 17. l. 10. [reckoning from the laſt line] for Covenant r. command, p. 18. l. laſt but one r. Breach.

The Reader before perusal of the following paper of Association.

A Catalogue of ſome Books, Printed for and ſold by *Edward Brewſter*, at the *Crane* in *Pauls Church-yard*.

1 Dr *Williams* Right way to the beſt Religion, wherein at large is explained, the principal heads of the Goſpel. fol.
2 Dr *Jermin* on the Proverbs, in f.
3 Mr *Stock* upon *Malachy*. fol.
4 Mr *Elton* on the 7, 8, 9. of the Romans. fol.
5 Mr *Hilderſham* on 4th *John*. fol.
6 Mr *Edw. Leigh*'s Annotations on *Job*, *Pſalms*, *Prov. Eccleſ. Cant.* fol.
7 The largeſt Church Bible. fol.
8 *Henrici Spelmani Conſil.* fol.
9 *Briggs Trigonometria*. fol.
10 *Berckbeck*, his Proteſtants Evidence taken out of good Records, ſhewing that for 1500 years divers worthy Guides of Gods Church, have in ſundry weighty points taught, as the Church of *England* now doth; a very Learned and Judicious work. fol.
11 *Riverius* Body of Phyſick in *Engliſh*. fol.
12 There is alſo in the preſs, a practical Commentary on the 17. of *John*, by Mr *Newton* of *Taunton*. fol.
13 Mr *Ball* of Faith. 4.
14 Mr *Bentham*'s Chriſtians Conflict. 4.
15 Mr *Calamy*'s Sermons. 4.
16 Mr *Cawdry* his Inconſiſtency of the Independent way with Scripture and it ſelf. 4.
17 His Anſwer to Mr *G. Firmin* about Baptiſm. fol.
18 *Canaans* Calamity, or the Deſtruction of *Jeruſalem*. 4.
19 Mr *Cooke* of Infants Baptiſm. 4.
20 Mr *Collyer* of the Sabbath, and againſt free admiſſion to the Sacrament. 4.
21 A Collection of ſeveral Sermons, preached before the Parliament. 4.
22 Several Sermons of Mr *Paul Bayne*. 4.
23 Mr *Dod* on the Commandements. 4.
24 The Engliſh Presbyterian and Independent Reconciled. 4.
25 Mr *Math. Newcomens* Sermons preached before the Parliament. 4.
26 Mr *Negus* his Treatiſe of Faith. 4.
27 Mr *Jenkin*'s Sermons. 4.
28 —— againſt *John Goodwin* in two books.
29 Mr *Joſſelyns* State of the Saints departed, or Gods Cordial to comfort the Saints remaining alive. 8.
30 *Galleni Opuſcula varia Annotat. D. Golſtoni. Gr. Lat.* 4.
31 *Spolmani Pſalterium Saxonicum*. 4.
32 Mr *Geree* againſt Biſhops. 4.
33 —— againſt the Anabaptiſts. 4.
34 Mr *Randoll* on 8. Romans. 4.
35 —— on the Church.
36 A ſhort Hiſtory of the Anabaptiſts of *Germany*. 4.
37 Dr *Holydays* Motives to a good life, in 10. Sermons. 8.
38 Mr *Rutherford* of Church Government, and Excommunication. 4.
39 Dr *Potter* on the *Number* 666. 4.
40 Mr *Stalham* againſt Univerſal Redemption. 4.
41 — againſt the Anabaptiſts. 4.
42 — againſt the Quakers. 4.

43 Dr *Sclater* on *Mal.* 4.
44 — on 4. *Romans.* 4.
45 Mr *Udall* on the *Lamentations.*
46 A Vindication of the Presbyterial Governement and Miniſtry, by the Provincial Aſſembly of *London.* 4.
47 Mr *Jeremiah Whittakers* Sermons. 4.
48 Mr *Whately's* New birth. 4.
49 Several Sermons of Dr *Burgeſs.* 4.
50 Dr *Twiſſe Vindiciæ Gratiæ.* 4.
51 Mr *Abbot* againſt Browniſts. 4.
52 Mr *Ball's* large and ſmall Catechiſm. 8.
53 *Maſterſon's* Arithm. 8.
54 *Wingats* Logerithmes. 8.
55 Mr *Birckbecks* his *quatuor Noviſſima*, of Death, Judgment, Heaven and Hell. 8.
56 Mr *H. Talmers* Goſpel New Creature, wherein the work of the Spirit is opened, in the ſouls ſaving, awakening to the geting Pardon of ſin, Conviction of ſinne, Goſpel Juſtification and creating into Chriſt; diſcovering the falſe refuges and hopes for Heaven; of ignorant, formal and carnal profeſſours of this Nation. 8.
57 — againſt free admiſſion to the Sacrament.
58 Mr *Rogers* Righteous mans Evidence for Heaven. 12.
59 — Good news from Heaven. 12.
60 Mr *Angiers* Helps to better hearts for better times. 12.
61 Mr *Abbot's* 4 Sermons. 12.
62 Mr *Byfield's* Light of Faith. 12.
63 *Sheppard's* 4 practical caſes of Conſcience. 12.
64 Mr *Moulins* Chriſtian Combat. 12.
65 The Marrow of Alchemy, 2. books.
66 Mr *Tarrow's* Comforts for troubled Conſciences.
66 Mr *Belkes* Scripture Enquiry, or helps for memory in duties of Piety. 8
68 Mr *Lawſon* for the Sabbath. 12.
69 Major General *Skippon* on the Promiſes. 12.
70 — of Vowes, *&c.* 24.
71 — Obſervations and Reſolutions.
72 Mr *Bayne's* Chriſtians letters. 12.
73 — Directions to a godly life.
74 Wits Recreations. 8.
75 Mr *Gillinger*, Chriſt and his Saints, ſpending their time together day and night. 12.

School Books.

76 *Danelii Grammatica.* 4.
77 *Herodiani Hiſtoria*, Gr. Lat. with *Pareus Notes.* 8.
78 *Brenſly's* Tranſlation of *Corderius.* 8.
79 — *Puerilis Confab.* Engliſh. 8.
80 *Dux Grammaticus.* 12.
81 *Farnaby* on *Marſhall's* Epig. 8.
82 — on *Juvenal* and *Perſius.* 8.
83 — *Ovid Metamorph.* 8.
84 — *Epegrammata Selecta.* 8.
85 *Geers* Rhetorick. 8.
86 *Vicars Manuductio ad artem Rhetoricæ.* 8.
87 *Stockwoodi Diſputationes.*
88 *Skickardi Horologium Hebr.* 8.
89 *Helvici Colloquia.* 12.
90 Mr *Jemmat's* Rock, or a ſetled heart, in unſetled times.
91 The Aſſemblies Catechiſm in *Welch.*
92 The Teſtament *Engliſh.* 24.
93 The third part Bible. 24.

There is newly publiſhed an Excellent Treatiſe of Mortification called the Crucifying of the World, by the Croſs of Chriſt, by *Richard Baxter.* 4.